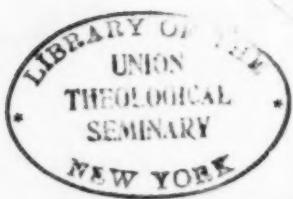


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The **CHRISTIAN CENTURY**

A Journal of Religion

FRANCIS J. McCONNELL:
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AN EDITORIAL:

**Defaming America's
Character**

JOHN R. MOTT:
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EDITORIAL

A Lenten Prayer—For a Revisioning of Christ

TAKE us up to the radiant mount, O Father, that we may see our Lord in his true character. As we walk with him in valley and field, our eyes are holden. We do not discern the imperial grace and authority with which Thou hast clothed him. The charm of his companionship we feel, and the comfort of his healing touch upon our hearts. But we have not yet fully given over our will and our destiny into his hand and keeping. We hear his voice, but we do not hear him. We are drawn to his side, but we do not obey him. We worship his name and his memory, but our faith falters when he bids us follow him in the great adventure of the cross.

Lift from our eyes, O Father, the veil of illusion which keeps us imagining that we are Christ's disciples though we do not the things that he says, nor trust the invisible forces into whose keeping he committed his life. May we see him transfigured as we tarry with him in the mount. Above the noise of our selfish strife, above the harsh clangor of the market place, above the roar and shriek of our battlefields and the anguished cry of our millions left orphaned and hungry by man's inhumanity, may we hear the voice of Christ calling us to the untried way of love, of brotherhood, of fellowship, yea, and of sacrifice, as the way of happiness and progress.

May Thy church hear Thee, Lord Jesus, in this day of her humiliation. Wavering of purpose, but penitent, we her children confess with grief her failure to guide the state toward peace and to mould our human society according to the laws of Thy Kingdom. Give the

church Thy word that she may speak with authority to a world still enthralled by its age-old lusts and hates and foolish rivalries. Open her eyes to see in Thee, her Lord and Head, the only answer to the problems that vex and grieve mankind. We wait for Thy word. Speak, Lord, for Thy servant heareth. Amen.

Bamboozling the Farmers On Child Labor

IN THE ENTIRE HISTORY of social legislation there has perhaps never been so remarkable an example of the use of hokum as in the campaign against the children's amendment, nor one in which its use was so effective as in the case of the farmers in this campaign. Their leaders came actually to believe that its passage meant that farmers' children would be forbidden to work under their parents' direction. False propaganda never reached a higher degree of efficiency even in war time. One of the sources of its effectiveness has been uncovered by Gilbert Hyatt, a special investigator for the labor press. He discovered that the Farmers' States' Rights League of North Carolina was organized, financed and directed by the cotton mill owners and their agents, and he procured the admission of its founders and directors to that effect. The farmers who signed the charter confessed that they did not know what the organization was for, that they did not know where its funds came from, and that they did not know who was conducting its publicity. The editor of the Southern Textile Bulletin, who was the presiding genius of this remarkable organization, confessed that he drew up the charter and that a special publicity agent by the name of Palmer secured the signatures. Mr. Hyatt found that among the officials were the cashier of a cotton mill bank and the storekeeper

at a cotton mill. No real dirt farmer had anything to do with its activities, and the publicity was conducted by the Southern Textile Bulletin in the name of the league. Its editor, Mr. Clark, made no other alibi than that the league was "legally" incorporated and that he was "officially" authorized to conduct its publicity. He says quite frankly that had the literature gone out under the name of the Southern Textile Bulletin its effect would have been neutralized by the source from which it was distributed. "By getting the truth to the people of the country without allowing our opponents to confuse the issue by an attack upon the senders of the literature we turned an almost hopeless situation into an overwhelming victory, and if our methods do not please those who lost, it makes no difference to us." He says, "We set out to beat the child labor amendment and we have beaten it." We wonder if he has.

The Wages of Prohibition Sins

IT IS A GRUESOME PROSPECT American society faces, but it looks as though violators of the eighteenth amendment and of the Volstead law were bent upon applying the old, inexorable law of survival. Deaths from alcoholism are greatly on the increase, if recently announced figures are to be trusted. To stop this decimation, and especially to check the hereditary transmission of alcoholic tendencies to the society of the future, our present rigorous legislation was enacted. Apparently the effort is unsuccessful in the first particular. The decimation goes on. The question remains how successful the effort is to be in the second particular. The promptness with which the new alcoholism claims its victims would seem to offer ghastly encouragement to lawbreakers; these victims are often being carried off so quickly that their alcohol-soaked systems do not have time to transmit their weaknesses to oncoming generations. An increasing proportion will perhaps leave no progeny whatever. The invasion of the schools by malignantly unprincipled bootleggers, in many cases under the encouragement of open lawlessness in the homes from which the pupils come, indicates that alcoholic avarice is disposed to seize its victims young, where it can. The kind of liquor now being used will make short work of them. Now that both boys and girls with congenital weaknesses toward alcohol, and with the tacit encouragement of parents who have transmitted to them these weaknesses, are being swept into the bootleggers' caldron, the brew bids fair to come to a speedy precipitation. Good sense, and plain reason may yet come to the rescue, before the terrible havoc now promised shall have transpired. But whole generations sometimes attend that dear school against which wise old Ben Franklin warned the heedless. If we will not learn in any other, inexorable experience takes us in hand. The prohibition issue bids fair to make us or break us.

William A. Quayle— A Poet in the Pulpit

THE ONLY MAN who could write a fit obituary for William A. Quayle was William A. Quayle. Words had a way of pouring in strange patterns from him, because he was a man of strange pattern. He

liked texts not often quarried, and even when the familiar words were his topic his employment of them was in a manner all his own. He could play with human emotions as Beecher and as Talmage did. Frequently he did it, but always to good purpose. If he twisted words into strange phrases, the phrases had meaning behind them and a sometimes powerful effect ahead of them. The east never came to know him as well as the west. Born though he was overseas, there was something of the warmth and the width of the prairies in him, so that he was never completely at home outside prairie states. He began by making the Greek classroom in a fresh water college the focus of an institution. He went on to make that whole college, under his presidency, a mortar for the compounding of salty men. From the president's office he stepped to a pulpit, to the chautauquas, to the lyceums, finally to the bishop's rostrum. And all the way he was a poet. He wrote some poetry. He talked more. He lived still more. Sunshine, trees, flowers, mountains, water, shade, men, women, children, tilled fields, garnered shocks, God—he looked at them all with the poet's eyes, and he talked of them all in the poet's tongue. For some years now his poetry had been of another land. The last time the writer of these lines heard him—it was at a Methodist general conference more than eight years ago—he had lost himself in the words, "Our citizenship is in heaven," and he was walking other streets, other fields, with the glorious company. As the disease that was finally to kill him made its advance, he was able more and more to project himself into that shining world. And when the end came, there was little left of his spirit on this side. As an administrator, Bishop Quayle was frequently an annoyance to the denominational martinets. He never took himself with complete seriousness in such a position. He had bigger things to do. He had the magic of words to weave, the poet's song to sing, and the piling up of statistics meant less than nothing to him. With his passing, there is left no one in the church life of America who even remotely resembles him.

Are Wages Higher?

EMPLOYERS' ASSOCIATIONS and other organizations of business men constantly make the claim that wages have risen more rapidly than the cost of living. This, they say, together with a reduction in the average of hours, should make labor contented. They admit that small differences need ironing out. Many advocate shop committees for that purpose but deny that there is any need for an organized labor movement to raise wages and procure for labor a more equitable share in the common profits of industry. Now comes Professor Paul Douglas of Amherst with the conclusion, made from a scientific study of wages and their comparative purchasing power, that "it seems probable that the American workingman can purchase less for the standard week's work today than during the nineties." He finds that it requires two and four-fifths times more money to buy the same articles today than it did in the nineties.

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Computed on the hourly basis labor is getting an increase of from 10 to 15 per cent in purchasing power, but computed on a weekly basis it is actually getting less. Of course, it matters little what the rate of pay is per hour if at the end of the week the pay envelope does not contain enough to provide for the increased cost of living. A more adequate comparison could be made on the yearly pay basis. No conclusions in regard to wages are final that do not make annual income the basis. One's family eats, wears clothing and requires shelter the year round. It is a rotten logic that talks about the hourly wages of a brick mason or plasterer without taking into account the number of hours he can work in the course of a year. Strangely enough, Professor Douglas finds that the wage income of these much berated craftsmen has barely held its own in purchasing power. The recent increase in the pay of post office employes is given meaning when one reads in the Douglas report that the purchasing power of their annual wage is only a little over one-half what it was thirty years ago.

Public Ownership— Facts and Fictions

WE HAVE SUFFERED from no end of propaganda against public ownership since the railroads were taken over by the government as a part of the war administration. The fact that their own administration broke down under war exigencies, that their conduct by the government was not commercial but an emergency war measure, and that the government deficits in operating the roads were war deficits, all this has been ignored by the intensive propaganda carried on against government ownership of public utilities. Government ownership may not be best, but false propaganda is never good. Of late there has been a good deal of comment on the deficits in the operation of the Canadian national railways. The fact that these roads were built by the government as a means of opening and developing new farming territory is never mentioned by the propagandists. It would be as logical to contend against the building of such cross country roads as the Lincoln or Old Trails highways because the government cannot show a cash balance on them. Now comes the curator of the Smithsonian Institution, financing an attack upon Ontario's public owned hydroelectric plant. It feeds Niagara's power through electric wires into the homes, shops and factories of 380 towns and cities, and even into the farm houses around them, and does it at a mere fraction of what American consumers pay for the same sort of power and light on our side of Niagara. His investigator charges that the Ontario plant pays no taxes, that domestic consumers pay less than actual cost while industries pay more, and that the whole venture has lost money. Unfortunately for himself he gives figures, and Sir Adam Beck, the public spirited engineer who manages the system, knows more about the figures than does the curator. He answers, and proves, that the plant pays millions in taxes, that each form of service pays its own way (domestic consumers in some instances paying ten times as much as industries), and that reserves of more than \$40,000,000 have been accumulated. Sir Adam says that the government has spent money to extend the benefits into territory that does not yet yield a

profit, just as it spends money to build roads into such territory—as a means of developing homes and enterprises for the common good, or as a corporation might spend a development fund. He shows that four-fifths of the alleged "deficit" found by the investigator is in a sinking fund in actual cash to retire the bond issues used in constructing the system. Will the curator of the Smithsonian now use some of the public funds, given him to administer, to circulate Sir Adam Beck's rejoinder and thus give the public both sides of the question? It was perhaps none of his official business, in the first place; but now that he has taken it on under the plea of scientific investigation he should finish the task in order to demonstrate that he is scientific.

Another Friend of the Tired Minister

THIS ONE came headed, "Confidential," so it would be a breach of confidence to supply his name and address. But the first sentence of his mimeographed "Dear Brother" letter insured attention. "The average pastor," said he, "in the smaller cities and towns is greatly overworked." At last, a man of insight! "If he neglects pastoral calls he becomes unpopular. If he gives poor sermons he receives poor appointments and low salary." There you have it, the tragedy of the ministry in two sentences! "It would be far better to put more time and care on one sermon per week, take a little more time for pastoral work, and order the other sermon." Light dawns. "Original, live, up-to-date sermons, neatly typewritten, ready to take to the pulpit can be furnished you (confidentially) for just a few cents in addition to the cost of typewriting and postage. As an introduction, we can furnish an Easter sermon just prepared that has never yet been preached. It is a strong, soul-stirring sermon, requiring from twenty to thirty minutes for delivery, and will create a sensation in any congregation. This sermon will be sent in a plain envelope for \$2. Special prices for standing orders of one to five sermons a month. All correspondence confidential." A pulpit sensation for \$2! What price could be more reasonable? Preachers temporarily embarrassed for the necessary \$2 might form clubs, and take their turns in circulating the promised sensation around the county. What a revelation of one conception of the Christian ministry lies behind such stuff as this advertisement! "Confidential"—"plain envelope"—it is the language of the bootlegger.

A Monumental Volume

ELSEWHERE IN THIS ISSUE Dr. John R. Mott discusses the advantages which the Christian enterprise can find only in cooperative effort. The publication of the World Missionary Atlas offers immediate and striking evidence of the truth of Dr. Mott's claim. It is beyond belief that any single church body, whether denomination or mission board, could produce

such a book. But with the cooperative resources of the Institute of Social and Religious Research available, the volume is not only produced—in itself a feat—but is also offered for sale at ten dollars, a greater marvel. We know of no atlas originating in the United States of equal value. The foundation of any such book is, of course, its maps. These maps are the work of John Bartholomew & Son, Ltd., of Edinburgh, which is to say that they are as fine as the world affords. They take the world by its grand divisions and by its smaller parts, and they show every fact that it is possible to show by topographical means. The political facts thus envisaged are up to the year, if not the minute, of publication. The physical, social, commercial and religious plates are the work of experts of the first order. And in addition to every type of information to be found in a good commercial atlas, these maps carry the picture of the Christian missionary world, plotted to the last detail of mission station. Even the stations of the Roman and Greek churches are given. Together with the maps there is a complete statistical display of the present missionary enterprise, a complete directory of the organizations engaged in missionary effort on every continent, and a section of "descriptive notes" on each country that covers admirably the questions as to area, population, races, climate and health, communications, languages and dialects, education, industries, governments, and religions, that must be answered before the maps and tables have finished their work. Dr. Harlan P. Beach and Mr. Charles H. Fahs, already veterans in work of this kind, have, in this atlas of 1925, so far surpassed previous efforts as to set a new standard for informational publications under religious auspices. The Institute of Social and Religious Research, which has its offices at 370 Seventh avenue, New York City, has backed the labors of the editors with a fine format and an astonishingly low price. The whole enterprise not only illustrates the value of interdenominational effort, but makes the proposal to do the big jobs of the church on any other basis look silly.

Religion on the Campus

A STATE OF GENERAL DISQUIET seems to exist concerning the religion of the college student. Dr. Fosdick protests that he finds a keen interest in the discussion of religion on the campuses which he visits, and compares the present with the past, to the credit of the present. Numerous witnesses bring forward a tale of a different kind, with the faith of students shattered and even the common moralities despised. Church bodies are giving more attention to possible student constituencies than ever in the past. With Bible courses in denominational colleges, and with affiliated or coordinate schools of religion in tax-supported institutions they are trying to make religion a major concern of the young people who are to carry

the prestige of college training into the affairs of the next generation. Yet there are those who still look on all this activity with a sceptical eye.

Before this discussion goes further it would seem to be the part of wisdom to get some facts on which to base it. One man's testimony, no matter how widespread his contacts, is still one man's testimony. The ease with which we all discover evidences of the conditions for which we are looking makes us suspect all individual testimony without regard to the individual. A better way in which to discover the facts as to the present religious situation on the American campus would be to take a representative group of students, and put them through a group examination.

This is what has just been done by the Michigan Chimes, a student publication at the University of Michigan. Under the direction of a student, Mr. John S. Diekhoff, a questionnaire was submitted to a portion of the Michigan student body. The questions concerned the religious interests of the undergraduates. Five hundred and sixty-two answered the inquiries. Student opinion has held the result to be a fair reflection of the conditions that actually obtain on the Ann Arbor campus. If these things are true at Ann Arbor, it is likely that they are true at other schools. The investigation is, therefore, of great value as indicating the present attitude of American college students toward religion, the church, and other bodies working under religious auspices.

Replies to the Michigan questionnaire developed two general sets of divisions. It was found, for one thing, that there is a marked difference between the attitude toward religion and the church of the student who comes to college with money in his pocket and that of the student who must earn his own way. Students who are entirely self-supporting are the most regular attendants at church services; starting with them the ratio of attendance decreases until the other end of the scale is reached in students who are not only entirely supported from home, but who are also owners of cars which they have with them at college. The gradations in this test were regular. Seemingly, there is a direct connection between luxury and religious interest on the campus.

The other general division was of greater significance. It showed a marked difference between the religious interests of under and upper classmen. In the argument about student religion it is frequently charged that the influence of the classroom works to effect a loss in faith. At Michigan it has been shown that the least interest in religious affairs is to be found in the freshman class, where 31 per cent of the men and 12 per cent of the women never attend church, and that the next largest ratio of indifference is among sophomores. Juniors show a slightly higher ratio of interest than seniors, a result that campus comment explains as due to the comparative lack of leisure on the part of the seniors. If these Michigan figures mean anything, they indicate a greater interest, at least in the ministry of the church, after the student has been in college for some time than when he enters.

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Some of the results of the Michigan investigation that should be kept in mind in any effort to outline the present religious situation on a campus are those which show but three per cent of the group investigated avowing a lack of belief in God, and but three per cent indifferent as to the question, but 62 per cent clear that the religious beliefs of a student can be formulated as well outside a church as within its influence. In fact, when these students tried to set down the influences which had molded their own religious lives, 39 per cent felt that first place must be given to their regular study courses, an equal number felt that talks with student friends had exerted the most influence, 35 per cent gave the credit to their reading, while but six per cent mentioned talks with ministers and Christian association officers, and but five per cent the influence of meetings sponsored by the churches, student associations, or similar bodies.

In estimating the value of such testimony it should be remembered that the Ann Arbor campus is ringed with churches, and that practically all the "modern" approaches of the denominations to the student world are going there at full blast. Sidelights are thrown on these efforts by the student judgment that 43 per cent of those who attend church do so because of the reputation of the preacher, while 90 per cent are sure that they are not attracted by poster advertising, 92 per cent are not attracted by newspaper announcements, and 84 per cent are not drawn by the social functions which the student churches schedule in such profusion. Of the students who attend church, 56 per cent find the sermons that they hear superficial; an additional two per cent say that they fail to arouse thought; an equal number feel that most sermons deal with subjects that are not vital. Ninety-five per cent of these students feel that the student welcomes the sermon which awakens thought by disagreeing with commonly held student ideas. The value of such a verdict is not much affected by the discovery that, for the majority of students, church attendance means presence once in from four to seven weeks. Twenty per cent of the replies to the Michigan questionnaire indicated that the student was present even with that infrequency because of parental desires.

From the facts reported, and from many others that the investigation brought out, it is possible to draw a fairly accurate picture of the religious situation on at least one campus. Twenty-four per cent of the students on this campus go to church regularly; 12 per cent never go; 64 per cent go once in a while. Sixty-one per cent say that they go to church more as college than they did as high school students. Church attendance is higher in the upper classes. It is higher—much higher—among those students who have little money than among those who are wealthy. Other campus activities have little influence on the question. Students coming from rural districts report a more sustained religious interest than those from urban centers. But even among those who testify to an interest in religion and who go to church or to the meetings of the Christian associations, the direct religious influence of preacher, association worker, or meeting is not held to be as important as that of teacher, classmate, or the incidental reading of the student.

For those, therefore, who have a concern for the religious

welfare of the American college student, the moral of the Michigan questionnaire would seem to be that there is a constituency on the campus ready to admit its interest in the issues that religion raises, but not much interested in any complicated program of ecclesiastical activity. The student has enough activities among which to divide his time without finding a part in an endless round of church occasions. It is not activity by the church that is needed. It is a message. If Dr. Fosdick finds students eager on the question of religion when he visits a campus, it is because he has something to say about the matter that is worth hearing. If another finds them indifferent, it is more than likely because he has for students no message of power. It is message, and not program or equipment, that makes the work of the churches beside the American campus of importance. Those communions which are attempting to make up with multiplied functions the lack of a brave voice are engaged in a hopeless task.

Defaming America's Character

IN THE JUDGMENT of those who advocate an organization of the world on the basis of the outlawry of war, it was a sound instinct that kept the United States from joining the league of nations. After due allowance is made for the play of partisan and other unworthy motives in the fierce strife of those latter days of Mr. Wilson's administration, it remains that the American national policy then adopted was determined primarily by a wholesome recoil from something very dangerous and sinister in the league scheme. We resent the imputation that the United States acted on purely selfish grounds and we regard as unpatriotic sentimentalism the utterances of those Americans who go about "hanging their heads in shame" at their country's "ignoble" course. A pro-league religious paper recently gave expression to this sort of sentimentalism in a leading editorial whose tenor is fairly represented by this paragraph:

"So long as our country stays out of the league, it is running away from obligations and leaving other nations to fight our battles for us. The one chief thing the league is doing is making a safe and peaceful world—making it *for us*, and we are standing aloof, letting the other nations do it and we are not helping. The world court, the protocol, individual stands as against Italy at Corfu, disarmament conferences—all these are but steps the league is taking toward making a warless world, which will be as heaven-born a boon for us as for any other nation—and we are letting the league do it without our help. It is just as though we had let the allies fight our battle for us through the war and we not helping!"

This utterance, we believe, wholly misrepresents the American spirit. It is without warrant either as a description of what is happening in Europe or as an interpretation of what has happened in the United States. Yet talk like this is being manufactured in great volumes at the national headquarters of many church organizations and peace societies, and is being put in circulation at religious conventions by means

of cut-and-dried resolutions brought from headquarters.

Time is vindicating the essential intelligence of the decision made by the senate and confirmed by the people of this nation. It was not a decision to remain aloof. It was not an unneighborly adoption of a policy of isolation or the confirmation of a tradition of isolation. The American people wish to cooperate with their neighbor peoples the world around. America is more international-minded than ever in her history. Her interest in world peace was never so keen. Her statesmen are more alert to find a way to organize the peace of the world than any American statesmen ever were before, and more eager and unselfish in pursuit of the goal of a warless world than any group of statesmen in any country of the world.

We are making no perfectionist claims in thus characterizing America's attitude. There is all too much partisanship, provincialism, nationalistic complacency, moral lethargy, selfishness, materialism and cynicism amongst us. Idealism was never so at a discount; self-interested opportunism never so unashamed; the moral reservoir of faith never so low as since the war. Yet the reason of it all does not lie in the special perversity of the American heart. There are many angles of explanation. But if we seek a single explanation that stands out above all the others it will be found in the abortion of the world's great hope for a post-war organization of the nations on a basis which excludes war.

The dominant mood of the American people is one of unutterable disappointment that out of the war there came no genuine organization of international peace. It was a foolish hope that we cherished, but we did cherish it, with great ardor and faith, and we sent our sons to fight under the spell and power of it. With the disillusionment of the peace it is amazing that our people are not isolationist in their temper, that they have not withdrawn into the selfish pursuit of their own national interests in disregard of the problems of the rest of the world. But they have not done so. America has not abandoned the hope of an international organization of the world for peace. What America did was to reject the league of nations as either an adequate or a promising answer to her war-time idealism. On the part of some this rejection was due to intelligent insight, on the part of others to traditional instinct, but it was not due to the ignoble motives of national selfishness and irresponsibility.

There should be called a halt to this orgy of defamation of America's moral character. The fact that our statesmanship at the moment of rejecting the league offered no constructive plan in its place is no discredit. Europe had been found to be wholly unready for anything but a war plan against future war.Flushed with their victory the leading allies dreamed of vast extensions of their sovereign power, and of enormous wealth to be derived from the toil of Germany's millions. They could not think of laying down the conquering sword by which they had brought the

central empires suppliant to their feet. So, under the plausible disguise of peace, they organized a vast military alliance or league and hoped that the tide of American war-time friendly emotion would carry this nation into it. Incidental to the military essence of the league structure there were set up certain humanitarian and social agencies against which no word of skepticism or criticism can be spoken, and an international court of arbitration closely articulated with the league and in the total scheme subordinated to it.

The war produced no plan for a world organization which should exclude war and bring the nations together on the basis of justice and law, which alone are the foundations of peace. The United States refused to go into the league of nations. Our reason was not that we did not wish to cooperate, that we were selfish, that we preferred a position of aloofness and the power to act as a free lance, or that we were indifferent to the burdens and anguish of Europe's war-ridden people. Our reason was that we knew or felt that the league method of a military covenant was not a sound method, and that if we should be drawn into it we should be inevitably entangled, not in Europe's human problems—we had no fear of that!—but in Europe's war system. America would not go into the league of nations because war was in the league. If war had been left outside, America would have been inside the league. And if today the nations would cut war out of the league, American opposition to joining it would disappear over night. The American spirit is willing to go farther in international cooperation than any nation in the world. It is willing to undertake more radical commitments, too, than any great nation in the world. It is more ready to give hostages to the future on behalf of peace than is any great nation. This does not imply that Americans are more ethically virtuous than other people; it only means that they have not been wholly unfaithful to the unique privileges with which divine providence has blessed them. But the American instinct is sound in its recoil from any international proposal that is likely to draw this nation into the cock-pit of Europe's war system. This, again, is not because America is selfish, but because she is, in this point, unselfish; not because she hopes thus to "play safe" for herself, but because she can thus be free to serve the nations and the world in ways that really count for peace.

But let a plan for international organization be proposed that rests on reason and law and justice, and that excludes war—when such a plan is once fairly interpreted to the American mind all our traditional idealism and our moral conviction urge our adherence to it. It is war that makes us draw back from military leagues and alliances. We will not undertake commitments that involve us in advance in Europe's military controversies, not because we dislike war more than others dislike it, but because we cannot conceive ourselves as parties to the causes that produce such wars, because we cannot hope to know where justice lies, and more vital than all, because we are increasingly coming to believe that war is in no case either an arbiter of justice or a cure of war. The American national morality is sound. Its idealism has suffered severe shock and strain. It trusted once in war to end war, but it will never be enticed into such moral folly again.

March 19, 1925

Of the Scorn of Noble Effort

THE EXTREMES OF FAITH and unfaith curiously meet in an attitude of indifference or contempt toward constructive and purposeful human effort for the betterment of mankind. Those who believe that God will do everything that needs to be done, or, less pietistically stated, that the impersonal tide of beneficent cosmic forces will bear humanity onward regardless of man's puny and impudent efforts to assist the process, and those who regard human nature as so intractable and history so meaningless that there neither is nor can be any progress toward a goal, unite their voices in a chorus of scorn for all meddlesome "uplifters" who want to direct the process of social evolution. Whether there is no such thing, or whether it will take care of itself if men will only mind their own business and let God or nature work unhampered by their hindering helpfulness, they agree—though agreed upon nothing else—that reformers and propagandists of "good causes" are futile, superfluous, and pestilent.

For a beautiful and almost convincing statement of this attitude, take these recent lovely lines by John Jay Chapman in the *Atlantic*:

Would I were one of those who preach no Cause,
Nor guide mankind with meddling finger-tips. . . .
We are no pilots: let us trust our bark,
Miraculous, alert, not made with hands,
That feels a magic impulse through the dark,
And leaps upon the course it understands
From shores unknown to unimagined strands;
Resists the helm we give it, but divines—
Being itself divine—divine commands;
And answers to no compass save the signs
Encircling deepest heaven where the zodiac shines.

This sounds like, and perhaps is, the utterance of a high faith. It is an appeal to men to keep their hands off of the helm and let the mysterious divine forces furnish both the power and the guidance without their mediation. But if one can learn anything from the data of experience, it is that the divine forces which operate upon human life do not operate independently of men but through them, and most potently through those who, by conscious and intelligent effort, are trying to accomplish something.

Dr. Almus Pickerbaugh, who is a minor character in Sinclair Lewis's "Arrowsmith" only in the sense that another gives his name to the book, is held up to gentle and kindly but very effective ridicule as a professional uplifter. The ridicule is half for the fact that he uses his altruistic programs as the means of promoting his own ambition to get on in the world, and this is a fair mark for pleasant satire; and half for the fact that he is so foolish as to devote his major energies to efforts for the welfare of the community, while other and more normal men are satisfied to sell life insurance, practice law or write books with the frank motive of private profit or personal satisfaction. As Mr. Mencken says of him, in reviewing the book: "He is the noble fellow who Saves Babies, operates Tuberculosis Drives, goes about discovering fire traps, sweats and struggles for pure milk, performs prodigies against measles, chicken pox, typhoid and whooping cough—and all the while feathers a soft nest for himself. He is the archetype

of the kept idealist, his eyes upon the stars, his hoofs in the public trough."

We share the contempt which these critics feel for the type of professional reformer who, under cover of sanctimonious pretensions to a superior devotion to the dear public, is primarily concerned for his own comfort, career and emolument. Doubtless there are such, as there are demagogues in politics and egoists in the pulpit, and whoever punctures the balloon of their self-righteousness with the sharp point of satire does a good deed. But it is not difficult in this case to see that the principal point of attack is not the fact that the uplifter is making a good thing out of it for himself, but the fact that he is an uplifter at all. It was Satan who raised the cynical question, "Does Job serve God for naught?" It is a sneer that can easily be directed against anyone who serves God under conditions other than those of absolute indigence. The animus of it is usually clear. The critic simply doesn't want the thing done that the man is doing and consequently asserts, with or without evidence, that he is doing it from a selfish motive.

A still better illustration of the scorn of noble effort is seen in an article by Mr. Stanley Walker in the *American Mercury* on "Saving Souls in New York." It appears that the churches are losing ground. "They spend an appalling amount of money. Yet they get nowhere." The total value of the church property on Manhattan Island alone is put at \$139,000,000. To our provincial minds this does not seem very much—at least not too much—and we are surprised that a sophisticated New Yorker should be so much impressed by it. But of course what troubles his thrifty soul is the disproportion between the investment and any results that he can appreciate. But he does not dwell long or bitterly on this phase of the matter. After all, it is no crime to spend money for churches, though it may be a perverse and inscrutable folly. The critic's chief reaction is one of amusement as, with Olympian detachment, he looks down upon the scurrying insects who take themselves and their duties so seriously. It is funny that these people of the churches—if they actually are people and not insects—are so much concerned about what they quaintly call "sin." The real objection to sin is not to committing it but to being troubled about it, either one's own or others. Dr. Stratton commits an amusing faux pas when he exhibits disapproval of bootlegging and prostitution. The joke, you see, is that he cares and that he can't help it. We intelligentsia can't help it either, but then we don't care and we know that nobody can help it, so there is no joke on us. It is funny that the Baptists have baptistries, that Bishop Manning is going to have a fifteen million dollar cathedral, and that Dr. Reisner is to have a twenty-four story temple with a thirty-four foot electric cross on top. It is funny that Trinity church has an annual income of a million and a quarter, though several individuals in New York have acquired more in the same way and use it worse without becoming objects of mirth. It is also funny that these churches often employ accountants and keep their financial and statistical records with considerable accuracy. It is supremely funny that the churches not only conduct their silly "services" but also try to furnish lodgings, amusement, social contacts and

education. It is funny, too, that so many of New York's leading preachers came from the middle west. In fact, the middle west itself is always funny. Fosdick, though "the most intelligent of all New York ecclesiastics" (think of Fosdick as an ecclesiastic!), "has a strange Rotarian strain running through his sermons which often makes them very unconvincing." Above all, it is funny that Bishop Manning thinks "Christianity is the hope of civilization."

True enough, there are plenty of humorous aspects in connection with all sorts of religious and social work. "He that sitteth in the heavens shall laugh"—and doubtless he often does at the antics of some of his saints. But the whole enterprise is no joke. Things do not get better in this world unless people try to make them better. And whatever may be their amusing short-comings, the people who are trying to help the world along are better men than those who laugh at them.

LENTEN VERSE

When Thou Hast Learned

WHEN thou hast learned to wait,
Thine eyes shall see
The deep, deep center of the rose,
Thine ears shall hear
The praise that flows
Upward from small and great.
When thou hast learned to live,
Thy hands shall tie
Life's broken thread and weave with skill.
Serene content shall fill thine heart,
And peace like manna shall be sent
To feed thy soul,
When thou hast learned thy part
Of harmony.

RENA HURD INGHAM.

The Adventurer

GOOD, in the name of Jesus' blood and tears,
Loose us from slavish bondage to dead years,
To dogmas that, encrusted in the mould
Of age no virtue have, save to be old!
Lo! a new era has been ushered in,
Lo! now the new wine bursts the ancient skin!
Then gird us, Lord, dispel our cowards' fears,
Give us the daring hearts of pioneers:
What though in quest of truth we sometimes stray,
Better to seek fresh morsels day by day
Than feed, like swine, on husks before us thrown
From which the inward nourishment has gone!
Better to stray—and struggle back again
If we too far surpass our mortal ken—
Old paths for sheep—but new-cut trails for men!

MARIE LE NART.

A Garden Hymn

NEVER knew Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.
Since I have seen Thine alchemy
Change the earth-brown bulbs to living gold
Of daffodils, Eternity
Has seemed a simple truth to hold.

The incense-breath of mignonette
Has summoned me to vespers too,
And may I nevermore forget
To lift my heart, as pansies do!
No dim cathedral is as still
As twilight in this holy place;
I never knew Thee, Lord, until
My garden brought us face to face.

MOLLY ANDERSON HALEY.

The Earth Worshipped!

A CROWN of thorns men gave to Christ,
Who should have worn the bay,
The wreath lay gently on his brow
And turned its points away.
"If thou be God," men mocking said,
"Then show to us a sign"—
They did not know the vinegar
Changed at his lips to wine.

The very earth's foundations shook,
High heaven veiled its face;
Within a tomb sealed with a stone
Men made the Lord a place.

The stone rolled outward at his word,
The linen cloths untwined,
Earth had more reverence than men
For him who saved mankind!

CATHERINE CATE COBLENTZ.

Renunciation

I THREW away a thousand things
And kept but one,
To find that I had kept the light
Though lost the sun.
I closed my heart to self and pride
And swept life clean
To find that I had let love in
And crowned her queen.

I wrecked my world of time and space
With thoughts of death
To find in God eternal dawn
And sweetest breath. HERBERT R. WHITING.

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XUM

Christian Missions—Forward Together!

By John R. Mott

THE BAFFLING DIFFICULTIES and grave dangers today confronting the Christian movement at home and abroad are such as to make the task impossible if we seek to accomplish it with divided ranks. In all my thirty-five and more years of work among the nations, never has the missionary undertaking seemed to me to be so difficult. Never have our forces seemed to be so inadequate. At a meeting of Christian workers the other day I stated that, in my judgment, the next fifteen years will be the most difficult in the history of the Christian religion. Why? Not chiefly because of the forces which oppose us; nor because we are called on to deal with so many great issues simultaneously; nor because of the stern challenges that are sounding in the ears of the churches of all lands; but also and principally for the encouraging reason that never before have so many Christians awakened to the awful implications of the Christian gospel. Thank God, we have come to a time when large numbers of followers of Jesus seem to think that he meant what he said, and have come to believe with depth of conviction that he must be Lord of all or not at all, and are dominated by the vision of the kingdoms of this world becoming the kingdom of our Lord and of his Christ. At such a time, only the united and mobilized wisdom and experience and the sacrificial devotion of Christians of every name and clime will suffice.

FINANCIAL HELP

What are some of the new or added forces which will be released for the missionary movement through interdenominational, international, and interracial cooperation? Without shadow of doubt, such cooperation will augment the financial resources placed at the disposal of the missionary movement. Today almost every church and missionary organization is hampered through lack of sufficient available funds. In not a few bodies the financial situation is alarming. What is the difficulty? The situation is surely not due to any lack in adequate financial resources. Nor is the financial embarrassment of the missionary cause due to the fact that people in this country are not disposed to devote their money to unselfish causes. Nor is it due to the fact that there are not abundantly sufficient resources in the hands of the Christians of our country. Why, then, are not the financial energies of our constituencies more largely liberated for the missionary cause? There are different answers to this question, but one of the most important is that our policies and plans do not impress those who should give as representing the wisest, most economical, and most productive use of funds. They are not at all staggered by the magnitude of the sums required for world wide missions; many of them are familiar with the requirements of large business enterprises. On the contrary, they cannot but wonder at the smallness of our plans and demands. They do not object to large expenditures, but they do object to any waste due to unnecessary duplication of expenditure and of effort caused by the failure of different groups of Christians to cooperate.

Time after time you and I have heard donors command

what we might call the zoning plan, followed by the churches at work in Korea and Mexico, by which each of certain denominations assumes financial responsibility for the work in a given part of the country, or the economical and effective method employed by the churches that unite in the support of union colleges and other educational and philanthropic institutions in different parts of the mission field, or the highly multiplying value of the work accomplished by the National Christian Councils of China, India, and Japan, or by the Committee on Cooperation in Latin America, or, above all, by the International Missionary Council, all of which agencies have united in study, in planning, and in action, the various churches and missions responsible for work in certain great areas. Without doubt, well conceived plans of cooperation will result in relating new tides of power to the missionary enterprise.

INTELLECTUAL STRENGTHENING

A policy of cooperation entered into heartily by our various Christian denominations and by the Christians of different nationalities will inevitably result in strengthening the intellectual leadership of the missionary enterprise. Here our need is admittedly great. It reminds one of an article that appeared in the London Spectator entitled, "First Rate Events; Second Rate Men." In the world today, events of the first magnitude and significance are transpiring, but is it not true that we have far too few leaders of the highest ability and furnishing to cope with these great and pressing issues? We need on every hand in the Christian missionary movement more thinkers and fewer mechanical workers. There are all too few creative minds. Great indeed is the need of men and women who can re-think, re-state, re-interpret the missionary message and, where necessary, revise the missionary methods.

Cooperation augments the intellectual resources of every cooperating body through pooling the intellectual abilities and contributions of all. It would be difficult to overstate the benefits which have come to all the churches at work in China, and to every missionary society interested in that field, from the work of the educational commission composed of President Burton of the University of Chicago, Professor Roxby of Liverpool, President Butterfield, President Woolley, Bishop McConnell, and Dr. Russell, together with their able Chinese collaborators. International cooperative plans have made available to all agencies interested in the uplift of Africa, both missionary and governmental agencies, the results of the discerning and constructive studies of Dr. Thomas Jesse Jones. Mr. W. J. McKee, a Presbyterian industrial missionary in India, has accomplished an educational work of great originality and of the utmost practical value. His experiences and conclusions should be made available to a score of other mission boards, and some cooperative plan should be devised to ensure that this be done.

It is expensive business for each mission to have to acquire in its own way a rare experience like this, which,

through cooperation, can be shared with all. It is the very essence of cooperation, thus to make possible the thinking of one complementing or supplementing that of others. The need for the enrichment of mind and comprehensiveness of view which comes from such united study and thought is more imperative just now than ever before. Why should certain denominations, missions, and national groups continue longer to suffer intellectual impoverishment, and fall short of the intellectual mastery of their problems, and fail to afford a real intellectual leadership, through intellectual isolation, due in turn to the failure to cooperate?

CHRISTIAN STATESMANSHIP

Cooperation on the part of the churches, as well as of the different nations which are engaged in missionary undertakings, will develop a larger and truer statesmanship for the kingdom of God. Senator Root one day remarked to me that we may judge of the stage of advancement of the statesmanship of a nation by its ability to cooperate with other nations. I sometimes think we might reverse his statement, and say that only through cooperation do we have supplied the conditions which make possible the development of the most advanced stage or type of statesmanship.

The manner of life of far too many administrators, board members, and church leaders is not conducive to the development of Christian statesmanship. One has in mind the fact that such a disproportionately large amount of their time and attention is today given to promotive activities. We need to be drawn out of the meshes of our ordinary financial and administrative routine into fellowship with kindred minds of other bodies. Every genuinely cooperative, unselfish enterprise brings us out into a land of larger dimensions.

The missionary message will be wonderfully enriched through the most intimate cooperation of all true believers. In fact, is not genuine cooperation and unity absolutely essential to ensure the giving of full-orbed expression to the message of the church of Christ? Christ has not revealed himself solely or fully through any one nation, race, or communion. No part of mankind has a monopoly of his unsearchable riches. The help of all who bear his name and who have had experience of him is necessary adequately to reveal his excellencies and to communicate his power.

RISING NATIVE CHURCHES

How much the rising native churches will be profited from entering into such cooperative relations as will keep them in touch with organized Christianity of other lands! Surely every church will profit from preserving intelligent contacts with historical Christianity. Name the century in the life of the Christian religion which does not have its rich contribution to make to every living church of today. The same is true of creedal Christianity. Name the creed of Christendom which does not embody and state truths in terms which will help to buttress and strengthen every Christian communion. Moreover, what cannot each rising and struggling, as well as each strong and expanding church, gain from the most intimate relation to vital and applied Christianity wherever it is found the world over?

Such cooperative relations will not only enrich our message but also, therefore, enrich our lives, enrich our spiritual experience, and wondrously enrich our spiritual fellow-

ship. This leads us into one of the most profound mysteries and most transforming truths and processes of the Christian revelation. Well may we ponder, and ever and again ponder, the enriching and unfathomable ideas contained in the words, "Until we all come in the unity of the faith, and (as well as) the knowledge of the Son of God unto the perfect man, unto the measure of the stature of the fullness of Christ." Thus, through the knowledge of one another in the pathway of sacrificial service for one another in the great cooperative and unifying activities of the kingdom, as well as through the knowledge of the Son of God, we are indeed perfected.

The apologetic power or influence of the Christian religion will be enormously increased through genuine cooperation and unity. The unity or oneness among his followers down the generations, for which Christ prayed, was not to be regarded as an end in itself, but rather as a means to insure the great central end of Christian missions, namely, "That the world may believe." Thus this is the great, the triumphant apologetic. Wherever and whenever we find the Christian faith failing to sweep the field in triumph we do well to examine ourselves as to whether one of the chief causes, if not the chief one, may not lie right here. Divisions among the Christians—denominational, national, racial—have ever been a stumbling block; but with the recent rapid shrinkage of the world these divisions have become more serious and intolerable than ever.

SINKING DENOMINATIONAL DIFFERENCES

In my recent visits to different parts of the Moslem world I was solemnized and humbled to find that the principal argument the Mohammedans were using against us is that of our divisions. The same is true, when we get to the bottom of it, with reference to the attitude of unbelievers everywhere. To preach the brotherhood of man, and then to stand aloof from one another on the mission field, or at home, or to fail to fraternize or to cooperate, belies our teachings and creates the impression that Christianity, like other religions, has lofty ideals, but that the practice of its followers or promoters show that it is impracticable. We must do away with this stumbling block. To this God is unquestionably calling us. If we can forget that we are Americans, Canadians, British, French, Germans, Dutch, Scandinavians, Japanese, Chinese, Indians; or that we are Presbyterians, Baptists, Episcopalians, Methodists, Congregationalists, Lutherans, Disciples, Friends; in the work of making Christ known to peoples in Asia, Africa, Latin America, or of North America or Europe, we have gone a great way toward proving to unbelievers who are moved by facts that the religion of Jesus Christ is the great solvent of the racial and national alienations of the world, and therefore is the mightiest force operating among men. The present is the time of times to present this apologetic.

Well considered policies and measures and rich experiences in the realm of cooperation will give the missionary cause a fresh power of appeal to men and women of large affairs, of large capacity, and of large influence. We stand in need of just such a power of appeal. We have lost something which in the pre-war days we had in the inter-denominational and international Laymen's Missionary Movement.

What was it which enabled the Laymen's Missionary Movement to make such a powerful appeal to the imagination and the will of countless leading laymen? In the first place, it was the largeness of the task presented. In the second place, these men of large vision and large affairs were appealed to by the wholeness of the task. Above all, in the third place, they were impressed by the presentation of the oneness of the task; in other words, it was presented as a colossal cooperative undertaking which could not be accomplished apart from the united planning and effort of all the Christian forces. This was, and still is, the language which the modern mind, especially of men and women of large views, could understand.

WINNING THE NEW GENERATION

The great powers of the new generation will be enlisted through large programs and plans of cooperation, federation, and unity, whereas a failure at this vital point may lose this generation to our cause. We do well to remind ourselves that we have a new generation to win to the missionary program. They have by no means been won, as I can testify from first hand contacts at home and abroad. At present our plans do not powerfully appeal to the young men and young women of from twenty to thirty years of age. I have in mind the new generation, not only as we find it in North America, Europe, and Australasia, but also throughout Asia, Latin America, and parts of Africa. We must present to them a challenge vast enough to appeal to their imagination, difficult and exacting enough to call out their latent energies, absorbing enough to save them from themselves, tragic enough to counteract and overcome the growing habits of luxury, love of ease, pleasure, and softness, and overwhelming enough to drive them to God. Moreover, to win their whole-hearted allegiance, we must be able to show them that ours is a united task. Their minds are made up that they will not stand for divisive policies and plans. Their intimate collaboration with us and their increasing acceptance of the burden of responsibility for initiative and leadership are indispensable to us.

They have powers to bring to us which we simply must have. I refer to their abounding hopefulness, which alone can adequately counteract the pessimism which still so largely obtains even among Christians. They will bring to us a flood of idealism, for, thank God! many of them are still living on the mountains, and have refused to come down into the midst of the valleys in these days of reaction. They will bring to us that priceless power, the power of vision, for this is a distinguishing characteristic of youth. This new generation will enormously augment the spirit of adventure in the Christian church, and this is supremely desirable, for we are entering upon a period of unexampled warfare. You and I of an older generation stand ready to die fighting in our tracks for the same ideals and the same vision which command so largely the most discerning and unselfish of the new generation, but we will not live long enough to fill in the vision. The new generation, however, have at their disposal the necessary unspent years to fill it with living content of reality.

Effective, fruitful, triumphant cooperation is ever accompanied with fresh accessions of spiritual power. The reason is a simple one, but one that we are so prone to forget,

namely, that the cooperation we so much desire can never be realized apart from the help which comes from superhuman wisdom, superhuman love, and superhuman power. Therefore, wherever it is achieved, it is found to be in line with the tides of divine power. No other great desirable process and result is beset with such difficulties. There are the difficulties resulting from narrowness and prejudice—denominational, national, racial; difficulties due to pride and selfishness—personal, ecclesiastical, as well as of nationality or race; difficulties due to conservatism, fear, and lack of vision.

Moreover, there are unquestioned dangers which attend the development of cooperation between churches and between nations. These difficulties and dangers, however, are in a very real sense our salvation. They will inevitably drive us to God, and serve to deepen our acquaintance with him, and thus lead to the discovery of his ways, his resources and, therefore, his abundant adequacy. If we who cherish the vision of a coming better day of cooperation and unity were not confronted with situations which we honestly know are too hard for us to cope with, not only singly, but also collectively, we would by no means be so likely to seek his face, and to come to know his wondrous power. Some churches, nations, and races are more in danger than others of relying on their strong human organization, their money power, their brilliant intellectual leadership, rather than on the limitless power of God.

THE EXAMPLE OF JESUS

Jesus Christ was familiar with the problem of disunion. His solution was strikingly unique. He summoned his followers to love one another, to serve one another, and thus actually to unite with one another. By his own example and teaching he made it forever clear that this wonder work of vital union among those who bear his name is the work of God. He took them to an upper room. He washed their feet, and then said, "If I being your Master wash your feet, ye also ought to wash one another's feet." He thus revealed the irresistible unifying power of mutual, humble service. He took some of them to the Garden. While they failed to watch with him one hour, their memory did not fail them, and later they pondered the depth of the meaning of his agonizing intercession, and of his sacrificial obedience even unto death, which broke down forever the middle wall of partition, and thus made possible the unity of all believers. He sent his disciples later to another room with instructions to tarry until they entered into a corporate experience—an experience where, as a result of having their differences submerged or gathered up into an unselfish comprehension, the conditions were realized which made possible the outpouring of the Holy Ghost sent down from heaven, and the triumphant progress of the early Christian church. That through all time there might be no doubt among Christians, and that we might not miss the way, with reference to the deepest secret of achieving not only triumphant cooperation but genuine spiritual unity, he himself set the example by praying that his followers through all time might be one. Only as we enter into the mind and heart of Christ by simple reliance upon a presence and a power infinitely greater than our own, will we gain the spiritual dynamic essential for the realization of genuine cooperation and unity.

Peter the Rock

By Francis J. McConnell

"—thou art Peter, and upon this rock I will build my church."

THESE WORDS OF OUR LORD to Peter probably have been as much debated about as any passage in the New Testament. Almost all who comment on the commission to Peter are agreed at one point—they seem to feel that the words could not have referred to Peter as he then was. Jesus was thinking of Peter after he became hardened by trial into rock—not the unsteady disciple who was yet to betray his Master. Or Jesus was building his church not upon Peter, but upon Peter's confession, "Thou art the Christ." Or Jesus was looking forward to Pentecost, which would make Peter over from a man of sand into a man of rock. Even the Roman Catholic student will at times insist that Peter was chosen as the foundation-stone of the church not because of any special fitness in Peter himself, but because of self-sufficient arbitrary decree—the weakness of Peter being supplemented by miraculous aid.

In reading the scriptures it may be just as well to take passages in their obvious, first-glance meaning. If the obvious meaning does not make sense we are, of course, at liberty to search for more recondite interpretation. It seems to me that the surface meaning of the passage does make sense, that our Lord's words to Peter mean Peter, just as he was. Not that Peter was not to become stronger and better with the years, but that Peter, whose only extraordinariness consisted in his being extraordinarily like the ordinary man, was a type of that common human strength, and human frailty, of which any founder of a church must take account. Any human organization must at least start from humanity as we find it. Any democracy, which is to endure at all, must begin with men as they actually are.

Peter asked foolish questions, committed his Master to action in reckless ways, at critical moments blundered most sadly. Yet the noticeable fact is that Peter never asked Jesus a foolish question without getting a wise answer, never committed his Master to a course which did not lead to good in the end, never blundered without throwing light on the pathway which others must tread. There is hardly any disciple of Jesus today but who at times feels himself to be more like Peter than like any of the twelve.

I am thinking of Peter as a representative man, as George Matheson would say, a man who represents possibly the largest group of Christians, a man wholly devoted to his Leader and yet stumbling and blundering along, not into the darkness but into the light. Those of us in whom there is enough of the boy left to read and re-read Robert Louis Stevenson's "Treasure Island" with delight will recall that the boy in that story is always doing the thing that he has been told not to do, and yet by his heedlessness is always getting the party of adventurers not into scrapes but out of them. Perhaps that is the aim of the story, if it has any aim besides the sheer giving of pleasure, to show that a boy's impulse may be better than a man's wisdom. There is a good deal of the boy in Peter, at least a good deal that is well intentioned but heedless and impulsive. Jesus never showed his understanding of the human mind and heart

more unmistakably than in his dealing with this headlong disciple.

I.

First of all, Peter never asked a foolish question but that Jesus gave him a wise answer. Take the scene at the transfiguration. Peter is greatly impressed at the vision of Moses and of Elias and of his transfigured Lord. He unselfishly suggests that booths be built for Jesus and Elias and Moses, with the comment: "It is good to be here." The writer of the gospel, in the light of the after-years, saw that this comment was not appropriate and apologized for Peter. Peter, it appears, was sore afraid and wist not what to say. He belonged to that rather numerous class of persons who, when they do not know what to say, say it. I am glad he did. He said about what I would have said, if I had been there, or rather what I would have thought without daring to say it. It must never be forgotten that in Peter's speech the thoughts of many hearts were revealed—for the sufficient reason that Peter spoke out what many others were thinking but did not dare to say.

Now as to Peter's suggestion about the booths for a long stay on the mount of transfiguration. Peter here has stumbled upon a problem which men have been debating from his day to ours. Just last week I read through Professor Charles A. Bennett's Philosophic Basis of Mysticism, the best discussion of that theme, by the way, that I have ever seen. Professor Bennett brings out clearly the puzzling contradiction between the duty of holding fast an experience which is supremely worth while on its own account, and the duty of leaving the experience, so to speak, for the task of winning others to experience of the divine. That was Peter's problem. Peter instinctively felt that such an experience as that of the mount of transfiguration was good on its own account. The hearts of multitudes might have been perplexed to the end of time if Jesus had not answered the suggestion of Peter by starting forthwith to minister to the needs of men at the foot of the mount.

Consider another question of Peter, the query as to how many times he should forgive an offending boher. Until seven times? How wildly Peter missed the point, we say. The Lord's reply, "Until seventy times seven," makes it clear that the mere number of times we forgive has nothing to do with the real duty, which is that of an inexhaustible spirit of forgiveness. Jesus did not mean that forgiveness was to be exhausted even with the four hundred and ninetieth pardon. Peter ought to have seen this without asking a foolish question. Ought he? If we are tempted to think severely of Peter's folly in asking such a question, let us reflect that it was Peter's folly which led to the Master's perfect answer. Let us remember also that Peter's suggestion of seven was generous. Outside of parents dealing with erring sons not one human being in ten thousand ever forgives the same offender seven times.

One other question, that question in Mathew, nineteenth chapter and twenty-seventh verse: "Then answered Peter and said unto him, lo, we have left all and followed thee:

what then shall we have?" We feel like hanging our heads in shame over this, but before we blame Peter let us see if we do not properly belong at his side as he speaks so outrageously. *Then* answered Peter. The "then" refers back to the incident of the rich young ruler and the Master's comment on that incident. Let us be honest with ourselves. Is not that incident of the Master's dealing with the rich young ruler a hard enigma? The young man was morally excellent, well reared, lovable, eager to be a disciple. Why shut the door in his face just because he had money? Above all, why speak of the possession of money as a lack, or deficiency? If that incident were to recur today I would feel like saying to my fellow-Methodists: "We must deal tactfully with this young man. He comes from among our best people. Possibly he is not quite ready for full membership with us, but one as earnest as he will not object to coming in and remaining 'for a season' on probation. Even if he never comes into full membership he is nevertheless eligible, by our book of discipline, to a position on our board of trustees."

If, after I had pleaded thus, I were to hear the blunt answer: "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God," I would probably have asked, or have whispered to Peter to ask: "Who then shall be saved?" "Lo, we have left all and have followed thee, what then shall we have?" Peter's ill-mannered, presumptuous, indelicate question forced a crisis, led to a facing of a situation which might not otherwise have been so squarely met. The question, indelicate or not, is one that we repeatedly find skulking about in half-consciousness. Peter's question brought out into the open a doctrine of spiritual ownership which is one of the great contributions of Jesus to the world's religious treasures.

II.

I have spoken of Peter as given to forcing his Master to action by ill-considered statements or requests on his own account. I do not wish here to raise any questions concerning miracles but, whatever our interpretation of miracles, the fact remains that wherever Peter's conduct is described in connection with a miraculous incident that conduct is perfectly consistent with the total picture of Peter. The collectors seek tribute for the temple and ask Peter if Jesus will contribute. Peter evidently has not thought about it, and so he says yes. According to the narrative a miracle by Jesus makes good the word of Peter. Peter hears Jesus call across the stormy waters of the lake and asks permission to come to him. The permission is granted, involving miracle. Peter takes it into his own head and hands to defend Jesus after the arrest in the Garden, making necessary a miraculous healing by Jesus.

Miracles to one side, however, the history of the early church in part turns around the extent to which Peter ran on ahead into policies about which he had not thought carefully, but which the divine spirit sanctioned with success. Paul is given credit for the advance of Christianity into the Gentile world and Paul is entitled to credit. We must not forget, however, that in so radical a forward movement as that of preaching to the Gentiles the first steps are hardest, and Peter was the leader among those who took those hard first steps. Of course Peter had the help of a dream divinely

sent, the vision of the sheet full of beasts clean and unclean and the hearing of the voice: "Kill and eat." The dream, however, seems to have come to Peter because he was Peter, because the dream answered questions he was already asking himself, and because he could be counted on to follow the vision. In any case Peter immediately drew a far-reaching practical conclusion. When he went to Antioch and found that, under the preaching of the risen Christ, men among the heathen had responded, had passed out of darkness into light, had left their idols and were worshipping the God of Christ, Peter had but one word: "Take them into the church." "What about the old Jewish requirements?" "Never mind the requirements; take them in."

When, a little later, Peter was called to account by the elders at Jerusalem for not charging the Gentile Christians to keep the law of Moses he broke out: "Why make ye trial of God that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Some of the critics insist that Peter never could have made so extremely an anti-Judaistic speech as this. Such a speech has the stamp of Peter all over it. Suppose it is extreme and ill-balanced. Suppose, as a matter of fact, the fathers had borne the yoke for hundreds of years. When a great call toward spiritual freedom is sounded, we may well thank God that the Peters push the better-balanced brethren to one side. Anyhow, Peter was dealing with a fact-situation. He may not have seen far ahead, but he saw far enough to take the next step. He may have weakened a little later on the matter of full social privileges for Gentile Christians, but he could not undo his own work. He had started something that he could not stop. As for social equality among all classes of Christians, we of today are not in any position to blame Peter.

The truth seems to be that Peter had hit upon a principle of ecclesiastical, or social, dealing that he had learned from his Lord in personal activities: He that doeth the will shall know of the doctrine. The path to individual salvation is not by endless debate. Out of actually doing the will of God comes the conviction as to the truth of God. Having seen the effects on the church itself of preaching the gospel to all men alike, Peter was not going to let a body of debating elders try the patience of God with a lot of wornout ecclesiastical mechanism. Peter's speech at Jerusalem is one of the great charters of Christian liberty: "God gave to the Gentiles the Holy Spirit—even as he did to us. He made no distinction between us and them, cleansing their hearts by faith." Every word of this is the plain man's appeal to fact, an appeal which has arisen out of actual application of the gospel to Gentile groups. Having seen God at Antioch Peter drew the sensible but radical conclusion that God was not limited to Jerusalem.

III.

This is not at all intended to be an exaltation of the non-intellectual factors in religious activity. Thoughtfulness has its assured place, but the severest reflection must work upon what is given—upon "data," in other words. Paul's mighty achievement is sometimes interpreted as if, after seeing the vision on the Damascus road, Paul had retired into Arabia, had thought out the implications of the vision and had then proceeded to carry the gospel to the Gentiles according to

set plan, largely conceived beforehand. This is not the exact historic fact. Paul worked upon "data," part of the data coming from the experience of Peter. The data Paul so interpreted as to make the gospel move toward larger effectiveness in evangelical statement and appeal. Peter could never have given us the epistles—Galatians, Romans, Corinthians—but he created situations which in the long run made Paul's theology necessary and inevitable. In Peter's career we see in miniature the career of the church, human beings trusting impulses whose farther reach they do not foresee, drawing back at instants almost aghast at the consequences of their own deeds, at other times almost turning their backs on their own plans, yet never retreating to the position from which they started, and on the whole getting ahead.

IV.

Still, a certain type of biblical student will not let us forget Peter's faults. Think of his awful betrayal of his Master on the night of the trial! Well, suppose we think of it. Peter was not the only one who at the supper had said: "Even if I must die with thee, yet will I not deny thee." Amazing candor marks the gospel story and the narrative frankly states: "Likewise also said all the disciples." Moreover, let us not forget that at the critical moment Peter was the only one of the eleven near enough to Jesus to be able to do any betraying. The others had forsaken Jesus and had fled. Once more the betrayal of Peter was the betrayal of weakness, of exhaustion following strenuous endeavor to keep close enough to the Master to be of some service to him. He was caught off guard at two o'clock in the morning, with all his resources paid out and empty. He was caught in the back-wash of that rhythm which is a peculiarity of all human experience. The conduct of Peter at the betrayal is a ground for charity in our thought of the betrayals of hosts of ordinary men, betrayals which come not out of insincerity or meanness or choice, but out of bodies and minds exhausted in an overwhelming combination of evil circumstances of which they for the moment can make nothing. As soon as the tide swings back toward fullness the soul returns to its Lord in genuine repentance. The vast majority of followers of the Christ can be depended upon, even after momentary lapse, to do just what Peter did. There are not many Judases.

One other scene in the closing days of the earthly career of Jesus is somewhat marred by Peter, the scene at the lakeside after the great draught of fishes. Peter has just received the three-fold commission: "Feed my lambs. Feed my sheep. Feed my sheep." The Master speaks the solemn word about Peter's being guided by another and led where he would not choose to go, which prophesies a violent death. How splendid it would have been if the scene could have been closed with Peter kneeling in silence as the last word is spoken? Peter broke the silence, with the question: "What shall this other man do?"

It would have been better, of course, if Peter had not so spoken as to receive the rebuke: "What is that to thee? Follow thou me!" Nevertheless, if he just had to speak, it is well that he asked that question, for the problem of the inequalities in the lot of disciples, all of them alike devoted to their Lord, has been a mystery from the beginning. The

only answer is that made by Jesus to Peter, an appeal to increased faith in Jesus himself. The world might not have had that utterance except for Peter.

This then was Peter, asking the wrong questions and getting the right answers, obeying impulses which, though they seemed like the whim of the moment, proved to be sound, practical wisdom, blundering grievously and yet blundering productively. Peter was imperfect, to be sure, but the kingdom of God does not rest on hard-and-fast infallibilities in men. If the kingdom had infallibility in men as its foundation it might indeed stand, but nobody would pay much attention to it. It would have to lie off the main highway of the world's life. The only kingdom that will help us is one founded on men like ourselves. Peter does not say anything the ordinary man might not have said—if he had dared. When Peter puts his questions we look a little to one side, not in shame for Peter as much as for ourselves. We had half wished somebody would ask that question. When Peter starts on a risky course it is the course we would have taken—if we had dared. When Peter blunders he blunders much as we would blunder, and his fall keeps us out of his pit. Peter is in himself a sort of cross-section of ordinary humanity. On that type of life the kingdom abides. We need prophets, seers and saints, but a kingdom of humanity cannot rest on such alone as a foundation. There are not enough of them. There are enough Peters. In the Peters there is enough soundness, not to make a perfect kingdom, but to make one that will stand. The thought of Jesus concerning the possibilities of the Peter-type as foundation stone is prophetic of the permanence of the church, and, it may be said, of Christian society as well.

What Price Patriotism?

By Charles M. Sheldon

THE OCCASION was a Rotary club banquet. The speaker was a well-known minister of one of the well-known denominations. The subject was "Patriotism." In the club sat members of churches in large numbers, officials of the state, representative business and professional men, a few working men, to use a term designating those who hold tools of labor in their hands, and visiting guests, including several ministers of the gospel.

The speaker handled his theme eloquently, and there was frequent applause. He defined patriotism as "love of country under all conditions." He went on to his climax, to which he led up with many illustrations from sacrifices and in his closing sentence he said with an upward gesture, "If my country should declare a war against even a weaker nation, a war that was cruel and unjust on our side, nevertheless I would enlist without a word of protest. My country, first, last and always!"

It would be most gratifying to the speaker if it could be said his peroration was received with prolonged applause. But the fact is that it was received almost in silence. Which went far to suggest to him at least that there were a good many in the audience who did not agree with that sort of patriotism.

And it is fair to ask what is true patriotism? How far shall the citizen obey the state when its commands are contrary to right and justice? What authority has the government over the higher power of divine command? As we understand it, the whole cause of war has historically been embodied in the evils of hate and fear and abnormal nationalism. Wars of aggression have been projected by the Alexanders and Napoleons of the earth with utter contempt for human rights and human happiness, in order to minister to abnormal egotism and national glory. Then under the false definition of nationalism the people who are food for powder enlist to be killed and to kill and die, honestly believing as they expire that they have been true lovers of their country because they have blindly obeyed it no matter what the commands might be.

But the silence that followed the statement made by the Rotary club speaker seems significant of other definitions that thinking men are beginning to make of patriotism and love

of country and obedience to the country's commands. A few years ago the same statement made to the same group of men would have been greeted with uproarious applause. Why did this same group listen in silence to this definition of patriotism? Because they have begun to make a different definition. Is the state the most authoritative voice that can speak to a human being to make him, under all circumstances, just or unjust, right or wrong, leave home and children, give up church, religion, God himself, at the voice of country, and go and die, because the state tells him to?

If patriotism is a thing that does not take account of justice or right, it is a thing that has led millions to die mistakenly. But if it is a love of one's country that leads men to refuse to obey when the call is false to truth, then that will account for the embarrassing silence that fell on the speaker's ears with something like a clap of thundering rebuke for a definition of love of country, that, thank God, is growing more and more out of date.

British Table Talk

London, February 26.

AFTER THE ELECTION John Bull requested that he might resume his sleep. To this no serious objection has been raised. The chief diversion in the political scene till lately has been found in the suspected divisions in the Liberal ranks. Now the Liberals are retaliating by showing how both the Tories and Labor are also divided. It may be assumed that each party uses the microscope in such political studies. But certainly the Labor members of parliament are showing a certain restiveness. The Clyde members—Mr. Kirkwood being the ring-leader—are not prepared to take their tone from the statesmen of their party; they want more ginger in their attack, and in opposition it is notoriously harder to enforce discipline than in office. The Conservatives are faced by a different problem, which is indeed of considerable importance in our social life. Trade unions for political purposes have been in the way of calling for a levy of a shilling per head from their members. Now many trade unionists are not "Labor" in their politics, but all the same they are required to pay, unless they definitely claim exemption. Many Tories, urged by their rank-and-file are supporting a bill, shortly to be introduced to alter the established custom which has the sanction of law. They mean to leave the initiative to those who definitely wish to support such a levy. At present the initiative is left with those who protest; silence means consent now; those who support the bill would rather that silence meant dissent. As a matter of principle most Tories would agree with the bill; but some have the sense to see that by supporting it they will anger Labor, and give it a fine battle-cry. Therefore they propose a conference, or some other method of shelving the proposal. Others very reasonably say that if there is a grievance the sufferers from it should go to work in their own unions to have it righted. In the heart of many citizens there is a bitter hatred of trade unions, but such critics will make a great blunder in tactics if they spitefully attack the unions in the way proposed. Their motives will be clear, and they will only close the ranks of Labor. Meanwhile they say that the cabinet is not of one mind in this matter, as in others.

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Two New Secretaries for the L. M. S.

The Rev. Frank Lenwood is shortly to leave the L. M. S. Yesterday two new Secretaries were appointed, the Rev. Godfrey Phillips, and the Rev. V. A. Barradale. Mr. Phillips will have the Indian missions under his charge, and Mr. Barradale,

Africa, Madagascar and the South Sea islands. They are both men of proven ability and thoroughly versed in missionary statesmanship; in every sense they are men to be trusted and followed. Mr. Phillips has a place of remarkable influence in Bangalore; during the war he gave valuable service in the superintendence of work in Malabar, formerly under the German missionaries. He is the author of "The Outcastes' Hope," one of the best modern handbooks for missionary study; he also wrote an illuminating study of "The Ancient Church and Modern India." Mr. Barradale, with whom I was at school for a short time thirty-nine years ago, after reading "greats" in Oxford and studying theology at Mansfield—Mr. Phillips is also a Mansfield man—went to Samoa. To his great sorrow he was compelled through ill-health to return to England. For a time he was at Cuckfield in Sussex but for the last seventeen years he has been minister of Howard chapel, Bedford. There he has proved himself a fine pastor and an admirable organizer. The foreign secretaries of a great society like the L. M. S. have a most responsible place in the life of our churches. It is encouraging to think that two such men can be found, willing to give their mature powers to this service; and those who know them best are most confident that the traditions of the society, noble as they are, will not suffer in their hands.

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Forty Years Ago

Some of us are old enough to remember at least the echoes of the great cheers with which the Christian public greeted the seven Cambridge men who forty years ago went out to the mission field. It was not simply that they were Cambridge men, but they were mighty athletes. It was that fact which impressed our youthful minds. We knew C. T. Studd as the best all-round cricketer in this country and the others were in their own departments of sport men of distinction. I remember how one athletic paper pathetically said of C. T. Studd when he revisited this country after a few years in China, that he was not yet too old to come back to the fields of cricket. It was rather in the tone of "Come back, and all will be forgiven." This week the Christian World gives some remarkable facts concerning the seven "forty years on." All of them are still alive; five are still actively engaged in mission work on the field, and the remaining two are still busy in Christian service. These men were won to Christ by the preaching of Moody, and the fact that they have stood fast for forty years is a great tribute to the reality and power of the message which that

great evangelist delivered. More than once Mr. C. T. Studd spoke for me in the days eighteen years ago, when I was in north-west London. He had remained in style of speech very much what he had been in his early days. The importance of the decision taken by these men cannot be exaggerated. It was not that they had great intellectual resources, though they were not negligible in these matters, and they have proved themselves to be men of great administrative powers. But it was rather in their simple down-right acceptance of the call that their appeal had its strength. They brought into the Christian church the clean, bracing air which the true athlete breathes in his games. They are men who have kept severely to the old ways, but it must be added that others with "modern" and "progressive" views might well seek humbly for the devotion and staying power which the seven have shown these forty years.

* * *

A Great Methodist Preacher

In a ripe old age Dr. W. L. Watkinson died last week. He was 84 years of age, but till a few years ago he continued his ministry with unfailing intellectual powers. He will be remembered by all who ever heard him as a preacher quite distinct from all others. His independence, his wit, his happy way of illustrating religious truth from literature and science, his intellectual brilliance will also come back in memory along with

the sight of a very tall, thin, rather grim-looking figure in the pulpit. Once he preached the annual sermon of the L. M. S. It was certainly the longest of recent sermons delivered on that occasion, but it would not seem so long in print, for Dr. Watkinson was the most deliberate of speakers. One secret of his power lay in his entire freedom from any fear of his audience. He was the son of the caretaker in a Wesleyan chapel in Hull. It is said that the members of the chapel were a little slow to invite him to preach, but when he did occupy the pulpit, he remarked that the last time he had been there was when he helped his father to light the gas! Happily he had a great fund of wit with which he carried through his most daring defiances. As a matter of fact, he was always most orthodox in his teaching and he was a Conservative in politics, but he took the accepted faith and by means of his vast reading and his quick wit, made it fresh and living and modern. One book of his deals with "The Moral Paradoxes of St. Paul." In it he sets out to claim that "Christ does no violence whatever to the integrity of our nature, but, on the contrary, handsomely justifies the passions and richly supplies the light and power requisite for their development and discipline"—a fine theme and characteristic of the man! And it is, by the way, the true answer to the rebellion of Nietzsche. Dr. Watkinson spent many years as an occasional preacher and lecturer; but his work had been done and his departure does not take him from the church militant on earth.

EDWARD SHILLITO.

The Book World

Recent Fiction

THREE IS NO NOVELTY in the idea of a nemesis pursuing the thief of a jewel or an idol from an oriental temple. Alan Sullivan, the author of *THE JADE GOD* (Century, \$2.00) uses that rather worn theme, but he has so much new material of his own to add to it that he makes a mystery story of abundant thrill and real distinction. For one thing, his characters are quite real and interesting people in their own right, and not merely A, B, and C, as the persons in a mystery story usually are. And for another thing, the writer pays some attention to style and does not expect ingenuity of plot to atone for slovenliness of writing.

The Babylon referred to in Larry Barretto's *TO BABYLON* (Little, Brown, \$2.00) is New York city. It is the story of the progress of an ambitious young man from a small Indiana town to the big city, into Wall street and a rich marriage and out of both, and his final marriage to the girl from back home. You expect lurid pictures of the wildly luxurious life of the idle rich. Wrong. Nothing lurid about it, but sober and careful description of things about as they are—I suppose. And yet it makes a quiet job with an income a little too small for complete comfort seem very desirable in comparison with eternally dancing before the great gods Wealth and Pleasure.

Julia Scott Vrooman's *THE HIGH ROAD TO HONOR* (Minton Balch, \$2.00) is a novel in praise of idealism—in medicine, in government, in domestic relations. I have a review of it from Edgar DeWitt Jones which I intended to print and save myself the trouble of reading the book. But incautiously beginning to read, there was nothing to do but go on to the end. It was well worth the time. Jones says: "Mrs. Vrooman now has claims as a competitor with Mr. Blythe in the choice of the nation's capital as the scene of a stirring and brilliant political story. Moreover, she knows her Washington as thoroughly and intimately as he knows his. It is a wholesome story, well written and if all our politicians had wives like Mathilde, we might not have a new heaven and a new earth, but we should most certainly have a new Washington and a more glorious nation."

There is no reason for linking together G. A. Birmingham's *SPANISH GOLD* (Doran, \$2.00) and Charles Neville Buck's *Por-*

TUGUESE SILVER (Century, \$2.00) except for the common clink and glitter of precious metal which the two titles convey. The former is an old story reprinted, a tale of the hunt for treasure from one of the galleons of the Spanish Armada wrecked on a tiny island on the west coast of Ireland. In spite of this highly romantic theme, the story is more humorous than romantic. The Irish clergyman who led in the search is as resourceful and facile a liar as can be found in the whole field of fiction, ancient or modern, and his line of blarney is incomparable. To read this book is to enjoy the luxury of one long chuckle, complicated but not interrupted by a breathless eagerness to know what in the world is going to happen next. Buck's book is a high grade international detective story very ingenious in structure and with added merit of having a very lovely heroine and a stirring romance.

Thomas Nelson Page's *RED RIDERS* (Scribner, \$2.00) had to be published of course, because he wrote it, and because, alas, now we can have no more of his. But it is a pity that his long series should end so feebly. It is a story of the end of the Civil War and reconstruction days. The characters are as original as Columbine and Pierrot in a pantomime. There are the familiar lay-figures—the gallant Confederate officers, the splendidly aristocratic southern lady whose white-pillared plantation mansion is about to be burned by the looting Yankees whose accent is more reminiscent of Berlin than of Boston, the despicable slave-dealer who becomes the trusted agent of the federal government and the most powerful man in the state, etc., etc. There ought to be some novels dealing with the reconstruction period, and there is no reason why they should whitewash the disgraceful features of it, but I doubt whether we need any more novels of that sort just now.

James Stephens' *IN THE LAND OF YOUTH* (Macmillan, \$2.00) is a novel of cobweb and moon-beam stuff, built upon Irish fairy tales. The place of action is the country you get into by walking straight into a hole that opens to receive you on a certain night of the year, and the time—no matter, for the years are only as moments there. It is beautifully and sincerely done, and the author has as much respect for his material as Yeats has for the similar material which he uses in his plays and poems.

A dozen disconnected impressionistic sketches, each with a distinct idea and a point, some with a surprise ending and most of them with a certain irony, form the substance of Elizabeth Bowen's

ENCOUNTERS (Boni Liveright, \$2.00). All are done with insight and subtlety.

I don't know whether Bouck White's *THE BOOK OF DANIEL DREW* (Doran, \$2.00) is a legitimate form of literature—a thing that pretends on the face of it to be an autobiography of an historical character, and isn't, and yet is done so well in character and with so little exaggeration and with such apparently unconscious revelations that it almost might be. Drew was the pioneer of crooked high finance, the original settler on the shady side of Wall street, the elder associate of Jay Gould and Jim Fisk, the spiritual forebear of all those who water stock and wreck railroads for their own profit. He was also the founder of Drew Theological seminary, to which he pledged \$250,000 that he never paid. That much, at least, is authentic history. I do not know whether some of the details of the pseudo-auto-portrait of this sanctimonious bandit may not be challenged as inaccurate. But the book makes rare reading. I do not know many books that it would be harder to read only half of.

So large has been the sale of Michael Arlen's *THE GREEN HAT* (Doran, \$2.00) that the publishers have now put out the book in a new and cheaper form—the Iris March edition. Arlen's book seems to fit into the need of the hour, an exciting plot put into such form that one may also feel that he is reading "literature." Fanny Butcher, of the Chicago Tribune, calls the book "a platinum-plated dime novel."

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Likes Article, Dislikes Heading

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to protest against the heading you give to Mr. Taylor's article in your current issue: "Why the Rockefeller Plan Failed." The article itself does not justify such a heading. If, as the author says, "as a result of this plan, working and living conditions are more wholesome and happy for the miners and their families" it cannot be called a failure. If, "in the decade since it was put into operation, more than one thousand employing concerns have adopted some form of shop representation" it cannot be called a failure. As well call the constitution of the United States a failure because it has had to be amended a number of times and is still not perfect.

Those of us in Colorado who are best acquainted with the workings of the plan, believe it to have been remarkably successful and that to Mr. Rockefeller, as a pioneer in the endeavor to solve industrial problems in the spirit of Christian brotherhood, is due great credit.

J. S. TEMPLE.

The Press and The Play

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the article in the Christian Science Monitor of March 5th, on your stand regarding the exploitation of evil in the daily newspapers. All who read them and who think must agree with your position, but I wonder whether the press is not being held responsible for the results of a "propagation of evil" which are not entirely its own. In this age of progressive invention the motion picture, I think, must be considered more directly to blame for the rapid multiplication of cases of juvenile delinquency and crime than the newspapers because it sets forth the same types of subject-matter in a way that needs no interpretation to the child or the illiterate.

The prevailing theme of the photoplay is immoral; the evildoer is glorified, and his deeds of all kinds set forth pictorially in detail. The constant suggestion of evil to the emotionally unstable child, or adult, has its sequel in our courts.

If you are sufficiently interested to apply to the chairman of the board of Motion Picture Censors, 10th floor, City Hall, Chicago, asking for the classification of "cuts" made by them

in the past year under our very easy ordinance, I predict that you will find the information illuminating and appalling, in view of the little censorship elsewhere in this country.

You may be further interested to learn from a non-church member (and a non-newspaper and non-motion picture person) that Mr. Will Hays is out to "get" the distinguished chairman of the Moral Welfare department of the Presbyterian church because of his activities against the bad commercial movies. This monstrously over-exploited business brooks no criticism and no regulation, but it seems to me that those interested in finding causes for the present wave of antisocial-mindedness would do well to turn an analytical eye toward it for a while.

Oak Park, Illinois.

LAURA P. YOUNG.

The Seven Day Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the article: "Do We Want a Seven Day Church" by John R. Scotford. First of all, I think you are very kind to such a conservative soul to permit him to say so many things that your good magazine does not agree with.

What does Mr. Scotford mean when he says the pastor of the modern church does not "minister to souls in distress?" Does he mean that he should spend his time trying to get old lady Jones to arrive at the second definite work of grace? Does he mean that old father Smith should be aided in his interpretation of Revelation? I am afraid he is too willing to very carefully guard the "souls in distress" beyond fifty years of age and the "souls in distress" from ten to fifty—the ages of his dreaded "activity"—leave to the horrible gymnasium. So far as the ordinary prayer meeting is concerned, if we can pep it up a little with the shouts of a nearby gymnasium, I believe it would seem a little more life like.

Yes, Mr. Scotford is right when he estimates that 95 percent of the work of the church should be spent on teaching the "unseen things." That is the way to get by. We can always pass an examination where definite answers are not needed.

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If the motion pictures in your community are filled with passion and murder—hold a prayer meeting about it if you can get enough out and even if two or three gather themselves together the good Lord will be there to bless them but the chances are the movies will not have a changed program. The mother's class in my church runs a Little Theater every Saturday in the church for their children. The Lord is answering their prayers. The Friday night dances in our town need to be stopped on. Brother S. will stop on them next Sunday morning—of course he does, that is the program as it has been from the beginning.

Now we are confronted with the overwhelming question: "How much of a dent on the problem of religion and life, do our social programs make?" Let us turn the other cheek also: "How much of a dent did our program of preaching and teaching, without the social program, make on this problem of religion and life yesterday?" It might be answered in the writer's own words as having "scant visible manifestations." Did they discover yesterday that "boys were more interested in God than in basket-ball?" If so, what was the date of said discovery? I am not entirely persuaded in my own mind that "girls need religion more than dances" but I am convinced that a legion of hard thinking parents are wondering if there can be any union of the two. If the parents of our youth could help plan the social program of the church, we ecclesiastics would be more in line with some of the "seen things" than what we now are.

Methodist Church,
Atwood, Kansas.

J. H. STRAYER.

From a Catholic Reader

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Catholic reader of your journal, I thank you for your editorial "Are Catholics Christians," as I know that you are more ignorant and narrow than I thought you were. Nevertheless, I am really sorry for you and hope that some day you may know better and write more honestly. You should, however, remove the lie above your editorial column unless you are serious when you say, "Anybody is a Christian who chooses to call himself one." Only by such distorted logic is your journal "an interpreter of free Christianity occupying a catholic point of view." Such an abuse of language is obviously absurd, or a lie.

So you fear the foreign domination of the pope? Internationalism is the burden of your weekly diatribe and why do you object to it in the Catholic church which true to Christ's command, is international? The church must have a head and he must live somewhere, and in these matters Catholics are satisfied with Pius XI and with the location of the vatican. And hence why should you worry? Do you realize that by your argument, the Catholic church is a menace to all nations as well as the United States? History amply justifies the non-national character of the papacy and its need of freedom from any governmental control.

As a good American, you are content with our constitution which gives to the President extraordinary executive power and to our supreme court—sometimes by a single vote—the final decision as to the validity of our laws and constitution. The Catholic church likewise has need of some ultimate authority and a court of last appeal. Christ saw to this need and 300,000,000 Catholics all over the world are grateful to him for these great boons of the interior life. No doubt the millions of Catholics of the past two thousand years were also grateful.

You say the second menace of the Catholic church is the autocratic leadership of its priesthood. If you are honest you must know that their leadership is in the spiritual domain and that the "priest in politics" is a myth existing only in the minds of morons of the Ku-Klux type. You say the Catholic system of religious administration is anti-American because it is undemocratic. Study it and you will find it is as democratic as is possible for an international church that must be one in essentials of faith and morals. Catholics are quite satisfied with

their priests and bishops and the administration of their churches and rejoice that the spiritual offices of their priests keep them so occupied that they are not even tempted to preach politics from their pulpits or propose political action at their ministerial synods. Moreover, Catholics are in the minority in the United States and their representation in government is not even proportionate to that minority and only when the country is in danger—in our army and navy—are we fully represented! Former Secretary Baker is the authority that thirty-eight percent of the army during the world war were Catholics. No wonder we smile at your fears for the republic and your superior concern for our democracy!

Finally, our sacred shrines disturb you because they are all impostures and debase the intellect of Catholics in America to the low level of Europeans. Have you investigated all the sacred shrines, or how do you know so much? I commend to you the critically scientific researches of the church in such matters and remind you that there are well-attested proofs that miracles have been wrought at Lourdes, at St. Anne's and at other places, not even shrines. I know of a shrine that has not received the approbation of church authorities, where wonderful cures have been effected and where "revenues manifestly large and unreckoned" play no part. Catholics are as free as your editor to believe or not to believe in the miracles of sacred shrines; it is to be hoped however, that their minds are open to authenticated facts and testimony.

Just one word more. Your journal is a stimulus to my faith because you hardly ever mention a Catholic doctrine or practice without misrepresentation and hence you help to verify our Savior's prophecy of the persecution of his church. Consequently your advice to Catholics to discard the pope and to abolish their priesthood will cause a smile if not a sneer.

Chicago.

AGNES VAN DRIEL.

THE SUNDAY SCHOOL

Lesson for March 29. Review Reading: Rev. 1:9-18.

Empowered Witnesses

ONE OF THE THINGS that most deeply impresses you regarding the early disciples is the projectile power with which they hurled themselves upon the ancient world. Not only were they completely consecrated to their holy task, but they possessed a conquering power. We see this all the more clearly against the dark background of our modern apathy and ineffectiveness. We may well spend this closing hour in considering this fact.

A witness can only talk about what he has actually seen. No court would permit a man to take the stand and idly talk about his guesses and his imaginations and his prejudices. These early disciples had very definite experiences to tell, and with burning hearts they told them. We also have experiences to tell and there is no reason why we should not go forth with contagious enthusiasm. Perhaps it is because we do not have experiences that we have no enthusiasm. That would be most pathetic. I often think that is the truth, however.

A very plain man saying, "One thing I know, whereas I was blind, now I see," carries conviction. What has Christ done for you, what is he doing for you? Can you tell? The seeming unreality of the spiritual life is often due to the actual unreality of that life. A gentleman said to me: "The strength of the Christian Science movement consists in its testimony meetings. They *think* something has happened to them; you, your people don't *know* or care whether anything has happened or not." Brutal words, but I accept them for what they are worth. It is true that too many church members in our ordinary Protestant churches do not have vivid experiences of the saving power of Jesus and that they are quite unaware of anything aside from the most vague and general impressions. To acknowledge this causes deep pain, for this is to reveal the poverty of Protestantism, the weakness of our movement. I have always

maintained that if a man had a definite and clear-cut experience of what Christ could do for him, of what Christ had done for him, he would from that hour become an ardent evangelist. He could not rest until he had shared the good news.

Why, we share every other good experience! Finding a valuable diet we hasten to tell our friends about it; finding a good vacation spot, we share the enthusiasm; discovering a stimulating book, we loan it; having heard a great lecturer, we tell our friends about him; coming upon a great poem or musical selection, we pass on the word; hearing of a safe and paying investment, we hurry away with the story. In everything else, we share. Can our lack of enthusiasm about Christ depend upon our lack of experience? That is my analysis.

A noted preacher delivered a sermon on, "What Is Your Religion Worth?" and his message was that one's religion is worth precisely what it can do for him. But are we conscious that it has done anything for us? We need to sit down and write out what our religion has done. Has your religion "saved" you from sin? We used to say that it did; can we still say it, or are we now sinning? Rufus Jones describes a Quaker meeting where, although no one was speaking, he felt himself "lifted out of his sins." That is a truly remarkable experience. Dr. Jones experienced in that quiet meeting, no doubt, what the crude man of the street experiences in the gospel mission. In both cases religion lifts one above sins. Now that is essential, vital. Has your religion done that for you? Do you know it? And if you do, why do you not share that victory? A whole group of men like Alva Taylor, Sherwood Eddy, Dr. Nixon of Rochester, Dr. Ward and others find that religion has kindled in their hearts the social passion. These men are radiating their light. But has your religion given you any social enthusiasm? And if it has, are you kindling anyone else?

Religion gives to many men powerful ethical sanctions; it gives them the strength to live noble lives of strict morality; it furnishes controls and inspirations for beautiful living. Does your religion do that for you? If it does, how can you keep the good news to yourself, when so many thousands of weak and baffled people are driven about and wrecked by their passions and lusts? We have just discovered that religion gives a sense of eternal life to many people. Do you share that conviction? Then, why not go out with fire and enthusiasm carrying that needed message? Sane evangelism is as dead as it is because religious experience is as vague and thin as it is. The Acts of the Apostles will follow wherever the apostles go. We are lacking apostles just now. Are you "sent"? Do you feel yourself projected with a message of good news? If Christ has "saved" you, transformed you, lifted you, eternalized you, tell it today.

JOHN R. EWERS.

Contributors to This Issue

JOHN R. MOTT, general secretary International Y. M. C. A.; chairman, International Missionary Council; one of the world's leading authorities on Christian missions. This article is the gist of an address delivered by Dr. Mott at the Washington missionary convention.

FRANCIS J. McCONNELL, bishop Methodist Episcopal church, Pittsburgh, Pa.; author, "Is God Limited?" "Public Opinion and Theology," etc., etc.; chairman of the commission on social service of the Federal Council of Churches. Bishop McConnell was chosen in the recent poll conducted by The Christian Century as one of the twenty-five most influential preachers in America.

CHARLES M. SHELDON, former minister First Congregational church, Topeka, Kan.; former editor-in-chief of the Christian Herald; author, "In His Steps," "The Crucifixion of Philip Strong," etc., etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

May Move Constantinople Patriarch to Jerusalem

Much interest is being manifest in Anglican circles over rumors that the Patriarch Constantine VI, of the Greek Orthodox church, recently expelled from Constantinople by the Angora government, may take up his residence in Jerusalem. With the holy land under British mandate, such a move would be interpreted as favoring the efforts that have been made in recent years to bring about closer relations between the eastern and Anglican churches. Within the past seven years the Greek church has formally recognized the validity of Anglican orders, and there have been many expressions of hope for a larger cooperation.

Compromise Czech Clerical Crisis

The government of Czechoslovakia has managed to weather the storm aroused by the recent pastoral letter of Slovak bishops. As reported in *The Christian Century*, the bishop's letter forbade Roman Catholics from joining socialist and other clubs, which were called "anti-religious." Inasmuch as the socialists comprise the largest political party in the country, but have admitted clericals into the present coalition government, it looked for a time as though the action of the bishops would force the end of the coalition, and a struggle for control of the government on a straight clericalism issue. The clericals, to restore peace, now agree to a lessening of the number of Roman Catholic holidays and admit the right of the government to prosecute such priests as may attempt to enforce the bishops' pastoral. The government, on the other hand, agrees not to prosecute the bishops for having published the letter, since those ecclesiastics make public a statement that they had no disloyal intentions in so doing.

Kiwanians Build Religious Education Center

In Ensley, a suburb of Birmingham, Ala., the local Kiwanis club has built a religious education center for use by high school pupils. On a site adjacent to the city high school, a modern plant was erected by a local firm that was induced to do the work on a non-profit making basis. In the new building a community program of week-day religious education of nonsectarian character will be conducted.

Would Drive Others Out After Dr. Fosdick

In an editorial captioned, "Dr. Fosdick Departs with Noise," the Presbyterian, weekly organ of the conservative wing of that church, calls for the elimination from the denomination of all who accept the views of the man just excluded from the pulpit of First church, New York city. Dr. Fosdick, according to this paper, has tried for "five years to oppose and overthrow the great evangelical church in gen-

eral and the great Presbyterian church in particular." Even with Dr. Fosdick out the editor declares that "the Presbyterian church has reached a crisis, and she must prove loyal to her Lord and his gospel or go down before the brazen, determined anarchy of one man. A separation there must be, and let those who do not like the doctrines and government of the Presbyterian church go out to their own kind. Or let Dr. Fosdick be their leader and form a religious body of their own. The sooner the better."

Lay Cornerstone for Los Angeles Church

In a ceremony featured by an address by Dr. Charles F. Aked, one of the pastors, the Wilshire Congregational church, Los Angeles, Cal., recently laid the cornerstone of its new building. When completed, the church will be one of the most commanding in a city of great churches. This church, but three years old, has already grown to such an extent that it maintains two regular preaching services on Sunday morning, one of them, in the Forum theatre, led by Dr. Aked, and the other, in the Ambassador hotel, led by the other pastor, Dr. Frank Dyer. In the

afternoon a forum program is conducted at the hotel, frequently presided over by Dr. Aked.

Minister Protests Marriage As Publicity Stunt

The management of the automobile show in Troy, N. Y., recently advertised for a couple willing to be married on some evening while the show was in progress. Whereupon Rev. Charles H. Walker, pastor of the Presbyterian church in Lansingburgh, N. Y., wrote a dignified protest, which the newspapers published. The protest voiced by Mr. Walker will doubtless be approved by most clergymen. Publicity stunts of this kind should be frowned on wherever attempted. A little vigilance will soon bring an end to such a demeaning of the marriage rite.

Dr. Jefferson Preaches To Perplexed

Dr. Charles E. Jefferson is using his Sunday evenings at the Broadway Tabernacle, New York city, to preach a series of sermons especially designed for those with unsettled religious beliefs. The series includes sermons on "What I may believe about God, about Jesus Christ,

Dr. Richter Depicts World Upheaval

ON THE EVE of his return to Germany, Prof. Julius Richter, in lecturing before students at Yale Divinity school, New Haven, Conn., gave a graphic picture of the present world religious upheaval. Dr. Richter, who is admitted to be one of the world's leading authorities on Christian missions, has been lecturing in many American educational centers during the period since the Washington Missionary conference. His grasp of the issues now confronting the church in its world enterprise has been notable. In none of his lectures, however, has he outlined the desperate nature of the present situation with more power than in the recent lecture at Yale.

WESTERN PRESTIGE LOW

Dr. Richter began by reminding his hearers that hundreds of thousands of the common people of China, Japan, India and Africa have returned to their homes in recent years with a low estimate of western life. As fighters and laborers in the world war, these men from non-Christian lands saw the worst side of white civilization. They now constitute a mighty nucleus to spread the picture of that worst side throughout the masses in the lands from which they went to the battlefields.

At the same time, there has come to power in Asiatic countries what is known as a "renaissance," which is comparable in its effects with the European renaissance of the fifteenth and sixteenth centuries. In other words, just at the time when the report of those returned from the war zone has reduced western prestige to its lowest point, the eastern nations

are giving evidence of fresh accesses of creative power.

In recent years, likewise, there have come gigantic spiritual changes. The religious concepts that have guided nearly half the human race for centuries have been destroyed. Dr. Richter enumerated these changes in this order:

GREEK CHURCH AFFECTED

The romantic tsarism of Russia, which embodied the spiritual ideas of the Greek Catholic church, is a thing of the past. The religious life of a tenth of mankind is affected by the change.

The Moslem caliphate has been abolished. The caliph has been exiled. The whole world of Islam is reduced to confusion, and this confusion touches the religious life of an eighth of the race.

When the Manchu dynasty fell in China, there fell with it religious ideas 4000 years old. Under the ancient order emperor, viceroy, and mandarin acted as priests, offering the annual sacrifices of the people to their spiritual rulers. This whole system culminated in the service of the emperor, acting as priest for the whole nation, at the altar of heaven in Peking. This is all gone now. The change in China is a change that affects a quarter of the race.

In the face of these vast religious changes, with lowered western and enhanced eastern prestige in the realm of mind and spirit, Dr. Richter raised the question as to whether Christianity is sufficient for the needs of the present. Can it meet the needs of people thus spiritually adrift? If it can, how is it to do so? The answer cannot be long delayed.

about the Holy Spirit, about the church, about the forgiveness of sin, about life after death."

Two Summer Meetings Planned By Episcopalians

From June 6-10 the fifth annual conference on social service in the Protestant Episcopal church will be held at Manitou, Col. The date immediately precedes that of the national conference on social work, to be held at Denver, which will make possible participation by many in both gatherings. Twenty days later, from June 30 to July 10, the national conference of rural clergy in the same church is to be in session at Madison, Wis. Registrations in the latter conference are limited to forty.

Part of St. Paul's Closed For Five Years

While repairs are in progress the whole area of St. Paul's cathedral, London, lying beneath the threatened dome will be closed to the public. It is estimated that this will mean a period of about five years. Although the dome, chancel, and transepts will thus be closed, services will be conducted as usual in the nave and its chapels. Dean Inge says that many of the reports as to the dangerous condition of the cathedral are without foundation, and that engineers and architects are agreed that the building can be made absolutely safe.

Object to Mohammedans As Religious Name

The various Christian bodies are not the only ones that have their troubles with ecclesiastical nomenclature. A committee has waited on the governor of Ceylon to protest against the further use of "Mohammedans" in any of its spellings as applying to the followers of one of the world's great religions, or "Mohammedanism" as the name for that religion. The committee held that Islam is the only proper name for the faith that traces back to the prophet of Mecca, and that Muslim, or Moslem, is the only correct way in which to refer to a believer in that faith.

Week-day Church Schools Legalized in Oregon

A bill just signed by the governor legalizes the system of week-day religious education that has grown up in the state of Oregon. Pupils may be dismissed from classes for two hours each week for the sake of receiving religious instruction. No public funds are to be used to support church schools, and no public school property may be employed, except in rural districts. It is reported that week-day schools of religion conducted along the lines now legalized have proved to be a remarkable success, especially in rural districts where previously it has been hard to keep even a Sunday school going.

Worker in China Explains Christianity's Standstill

A missionary whose name is not given is quoted in *Unity*, independent religious weekly, as giving the following explanation for an alleged slowing down in the advance of Christianity in China: "The

anti-Christ movement is going strong and is pretty well putting its finger on the weak spots in the Christian religion as the missionary has portrayed it. The Christian cause is more or less at a standstill in China, and will be so until with truth and conviction we can declare that our religion is not linked with force, that it is not the vanguard of the commercial and political desires of foreign

powers, that it contains nothing which won't stand up under the white light of scientific inquiry, that it is not intolerant of truth which comes from other sources than itself, that it is decidedly concerned with the responsibility for making society righteous as well as for saving the individual. The fact that the average missionary in China doesn't realize what it is that has dropped the monkey-wrench into

Bible Hastens Religious Synthesis

IS CHRISTIANITY IN INDIA to be absorbed in Hinduism? The Indian Social Reformer, leading liberal weekly of Bombay, thinks that it will be. And it holds the avidity with which India accepts and searches the Christian scriptures while paying little attention to church dogmas to be proof of the validity of its contention. This frank expression of opinion on the part of an editor who, while not a Christian, has been on most friendly terms with Christian work and workers in India, comes in the course of an editorial discussion of an annual meeting of the Bombay auxiliary of the British and Foreign Bible Society. In the report made to that meeting it was stated that the society has published or circulated the Bible in 566 languages. This, says the Indian editor, is a distribution far beyond that found for any other scriptures. The editorial proceeds:

"We have heard it said recently by an eminent Englishman, himself not a Roman Catholic, that there were thousands today in Europe who regard the Reformation as a great calamity that befell that continent. The Roman Catholic church and the Latin language were great forces which made for the solidarity of Europe. Martin Luther himself was a religious Philistine and he is not to be mentioned in the same breath with St. Francis of Assisi or the author of *The Imitation of Christ* in the matter of spiritual insight.

"But the Reformation did one great good to Europe and to humanity. It established the right of every man to read and interpret the Bible in the light of his own knowledge and experience, without the mediation of a professional priest. Those who fought for and succeeded in this great achievement did not themselves realize its full implications, the most important of which is that the Christian church as an organized western institution cannot claim forever to control the evolution of the religious movement inaugurated by Jesus Christ.

BIBLE'S IMPRESSION ABIDES

"Taking the case of India, it may be safely said that the most abiding testimony to the work of Christian missions is the bringing of the Bible within the reach of all classes and communities. The converts whom they have made mainly from the lower strata of Hindu society will, after three or four generations, be merged in the ancestral fold as a separate sect or caste.

"An eminent Christian scholar, writing the other day in an important American Christian journal, concluded with the question whether Christianity will be absorbed by Hinduism as Buddhism was.

We certainly think it will be. Hinduism is the sum total of the geographical, climatic and other features of India finding expression through the spirit of the Indian people. In it are reconciled and blended the Arctic cold of the Himalayan peaks and the torrid heat of the plains; the rainy deluge of Assam and the Ghats that guard the Indian coast line, and the rainless aridity of Rajputana and Sind; primeval forests and treeless wastes.

"But no one who knows the facts will deny that modern Hinduism has in essential respects been profoundly vivified by its contact with Christ's teaching. The impact of Christianity on Hindu thought is but faintly reflected in the Indian Christian community. Its largest manifestation is to be found in the unique way in which Hindu life and thought have been reacting to it.

INDIA HAS KEY TO CHRIST

"The key to Christ's teaching, which has been lost in Europe and America, is being supplied by India. Professor Deussen in his *Philosophy of the Vedanta*, wrote: 'The gospels fix quite correctly as the highest law of morality: 'Love your neighbor as thyself.' But why should I do so since by the order of nature I feel pain and pleasure only in myself, not in my neighbor? The answer is not in our Bible but it is in the Veda, as in the great formula 'tat tvam asi,' which gives in three words metaphysics and morals altogether. You shall love your neighbor as yourselves—because you are your neighbor, and mere illusion makes you believe that your neighbor is something different from yourselves.'

"This is a typical example of how Christianity without Hinduism is unintelligible, at any rate to India. Another example is the saying of Christ: 'I and my Father are one.' Here, again, father and son objectively are two persons and not one. The spiritual identity of the two asserted by Christ, however, is an ancient doctrine of the Upanishads.

"India will always gratefully remember the service rendered by the Christian missions in putting her in possession of the Bible to read in her own languages and to interpret in the light of her own great spiritual traditions and experiences.

"But the Indian's familiarity with the Bible is not limited to forms and phrases. The book is being studied and searched for the spirit of Christ independently of the dogmas of the churches. The Bible has undoubtedly given a great stimulus to religious thought in India, and the society which has made it its business to place it within easy reach of all, is rendering a great service to the world."

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the machinery, and isn't trying very hard to find out, believing that the cause can carry on, with its eyes shut, and muddle through, is an extremely discouraging matter. Some very loyal Chinese Christians are beginning to think, and occasionally to say, that in the few years ahead there is danger that the foreigner is to be a millstone tied to the neck of the Chinese church which will sink it."

Tennessee Wants No Evolution Taught

The legislature of Tennessee has sent to the governor for signature a law forbidding the teaching of evolution in the schools of that state. The bill also prohibits the teaching of any other account of creation than that contained in the book of Genesis. Another bill, providing that no public school teacher could receive his salary until he had made affidavit of belief in the deity of Jesus Christ, barely failed to pass when its supporters fell into a division because of an attempt to substitute the word "divinity" for "deity."

Church Develops Successful Theatrical Workshop

West Side Unitarian church, New York

city, has developed a little theatre which has gathered in its ranks a group of about 40, intent to learn all the ins and outs of the theatrical business. Every sort of work connected with the theatre, from the writing of plays to the duties of stage electricians, is studied. Two plays have been successfully produced. The first, entitled "The Poor Fish," was written by Rev. Fred Eastman, managing editor of the Christian Work. The second "Jane's Business," is the product of Marjorie Hillis, a daughter of Newell Dwight Hillis. It has been purchased for later production, under another name, on Broadway.

Washington Baptist Church Has Liberal Membership Basis

Calvary Baptist church, Washington, D. C., where Dr. W. S. Abernathy is pastor, practices open membership with enthusiasm. Its constitution says: "Under the constitution the members of the church and all others who for three consecutive months have made and may still continue to make monthly contributions for the general uses of the church and congregation shall make up this organization." This is the church that the late

New Haven Ministers Have Ethical Code

THE CODE OF ETHICS for ministers recently adopted by the Ohio ministerial convention, and reported in The Christian Century, is not to be the only document of its kind. The New Haven, Conn., association of Congregational ministers has also adopted a code, much more detailed in its provisions. The New Haven code says:

THE MINISTER AND HIS WORK

"1. As a minister controls his own time he should make it a point of honor to give full service to his parish.

"2. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.

"3. It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement.

"4. As a public interpreter of divine revelation and human duty, the minister should tell the truth as he sees it and present it tactfully and constructively.

"5. It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.

"6. As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest, avoid debts and meet his bills promptly.

"7. The minister should be careful not to bring reproach on his calling by joining in marriage improper persons.

THE MINISTER'S RELATIONS WITH HIS PARISH

"1. It is unethical for a minister to break his contract made with the church.

"2. As a professional man the minister should make his service primary and the remuneration secondary. His efficiency, however, demands that he should receive

a salary adequate to the work he is expected to do and commensurate with the scale of living in that parish which he serves.

"3. It is unethical for the minister to engage in other lines of remunerative work without the knowledge and consent of the church or its official board.

"4. The confidential statements made to a minister by his parishioners are privileged and should never be divulged without the consent of those making them.

"5. It is unethical for a minister to take sides with factions in his parish.

"6. The minister recognizes himself to be the servant of the community in which he resides. Fees which are offered should be accepted only in the light of this principle.

THE MINISTER'S RELATIONS WITH THE PROFESSION

"1. It is unethical for a minister to interfere directly or indirectly with the parish work of another minister; especially should he be careful to avoid the charge of proselytizing.

"2. Ministerial service should not be rendered to the members of another parish without consulting the minister of that parish.

"3. It is unethical for a minister to make overtures to or consider overtures from a church whose pastor has not yet resigned.

"4. It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is the duty of a minister, however, in flagrant cases of unethical conduct, to bring the matter before the proper body.

"5. As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and co-operation."

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**Organize First Church for
South American Tribe**

The Aymara Indians, a South American tribe that was subject to the Incas in the days when Bolivia and Peru were discovered by Europeans, have begun to listen to the preaching of the gospel by Protestant missionaries. Comity agreements that make the Methodist missions in South America responsible for work in about a third of Bolivia have led to the production of a hymnal in the Aymara language, the beginning of the translation of the Bible into that tongue, and the opening of the first Protestant church for Aymara's in La Paz. It is said that about a half million members of the tribe, living now in northwestern Bolivia and

Peru, can ultimately be reached by the mission recently launched. The first church to be opened already has 37 probationers and 43 catechumens.

**Enlarge Plans for New
York Cathedral**

It is announced that the plans for the completion of the cathedral of St. John the Divine, in New York city have been enlarged by the addition of plans for a chapter house. The house will be regarded as a memorial to the late Bishop Greer, and will add \$250,000 to the cost of the cathedral. With a little more than half the desired \$15,000,000 raised, the building campaign has entered the Lenten season, determined to lift the total of subscriptions to \$10,000,000 by May 1. In an effort to meet some of the criticisms of the enterprise that have been given

Seek Status of Baptism in Church Today

INDICATIVE of the attempt of many churches to find out just where they do stand on mooted points of doctrine is the questionnaire on baptism recently sent out by the subjects committee of the World Conference on Faith and Order. This proposed conference, which is not to be confused with the conference on Christian life and work to be held in Stockholm this summer, is being promoted under the auspices of the Protestant Episcopal church. While the time and place for the conference have not yet been finally fixed, the committees are going ahead trying to discover what issues may come to the fore, and what points of agreement between communions can be discovered in advance of the gathering.

The latest questionnaire sent out deals with the sacraments of baptism and the Lord's supper, since these are the two ordinances accepted as sacraments in practically all communions. Students of current church life will find in the questions that are raised some revealing lights on the issues that divide and the issues that have ceased to divide Christians. The questionnaire covers:

PART ONE

"The two rites which all Christians call sacraments.

1. Should the united church insist that all persons must be baptized before they can become members of the church of God?

2. Is it agreed that baptism must be with water and in the name of the Father and of the Son and of the Holy Spirit?

3. May all other points about baptism (e. g., who may baptize?) be left to other authorities than the central authority of the church?

4. (a) Will those who have hitherto disallowed infant baptism be willing to be members of the united church along with those who make a practice of baptizing infants? And

(b) Will those who make a practice of baptizing infants admit that it is allowable within the united church for individuals or communities to refuse to baptize persons till they can and do intelligently profess their faith?

(c) Are there any other difficulties

about infant baptism? If so what are they and can they be met?

5. Should the united church insist on the Lord's supper as obligatory on its members?

6. What is necessary for the celebration of this sacrament in regard to (a) its matter (bread and wine), (b) its form (the words to be used), and (c) the minister of the sacrament?

7. Is the holding of any doctrine concerning the sacrament of the Lord's supper to be regarded as necessary to its due celebration or due reception, or is the intention to do what the Lord did and commanded to be done sufficient for either?

8. If there be any doctrine concerning the sacrament of the Lord's supper which the united church should regard as necessary to its due celebration or due reception, what is that doctrine?

PART TWO

"Rites which many, but not all, Christians call sacraments.

1. (a) Should the united church hold it to be a matter of obligation for all baptized persons to receive confirmation?

(b) What are the essential parts of confirmation and by whom should it be administered?

(c) What steps between baptism and admission to the full privileges of membership in the church are taken in churches where confirmation is not practiced, and do these steps involve principles of general obligation?

2. What should the united church hold or allow to be held about confession of sins and the absolution of the penitent, both public and private?

3. Should it have any common and obligatory laws about marriage, the promise to keep which will be a condition of the solemnization of a marriage by the church and the breach of which will make offenders liable to excommunication? If so what laws?

4. Should it adopt any attitude as a body towards the unction of the sick?

5. Should it regard or refuse to regard other rites than baptism and the Lord's supper as sacraments, or permit them to be so regarded by those who wish to do so?"

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wide circulation, a series of evangelistic sermons by non-Episcopalians is announced for four Sunday evenings during Lent.

Here's Another Prize Offer

The same man who was responsible for the coining of "scofflaw," Mr. Delcavare King, of Boston, has donated another \$100 to be given to the person offering the best symbol to signify peace. The symbol must be one that can be used on a button, a seal, a letterhead, and in general. Contestants must reach the National Council for the Prevention of War, 532 17th st., N. W., Washington, D. C., with their designs before midnight, May 18.

English Would Spread Gospel With Electric Signs

From England come reports of the formation of a Gospel Sign mission, the object being the display of sentences from the Bible on electric signs located in many parts of the world. Signs have already been erected, and are displaying their messages, in London, Glasgow, Berlin, Leipzig, Frankfort, Amsterdam, Rotterdam, The Hague, Copenhagen and Malmo, while others are about to be erected in Edinburgh, Aberdeen, Paris and Tokyo.

Bishop Quayle Dies

Bishop William A. Quayle, one of the most picturesque and widely known members of the episcopal board of the Methodist Episcopal church, died at his home in Baldwin, Kan., Mar. 9. Bishop Quayle, who was born in the Island of Man, first attained prominence as president of Baker university, a Methodist college in Kansas. Later he occupied some of the leading pulpits of the denomination, going from St. James church, Chicago, to the episcopacy. It was as a speaker and writer, rather than as a denominational executive, that he won his national reputation. The bishop had been an invalid for several years preceding his death.

Anglican Committee Against Pew Rentals

A committee of the Anglican Church Assembly, meeting recently in England, reported an increase in the number of churches that have abolished pew rentals. The committee favors the total abolition of the custom of renting pews, holding that "renting of pews is likely to militate against that sense of brotherhood, uninfluenced by class or station, which ought to prevail in every Christian congregation."

Chart Growth of Roman Church in America

As a part of the missionary exhibit being held in Rome during the present holy year, authorities of the Roman Catholic church in this country have sent a series of charts showing the growth experienced by that church since 1822. A century ago there were 9 Catholic dioceses in this country. Today there are 103. Then there were 78 priests. Now there are 21,164. Then the estimated Catholic popula-

tion was 600,000. Now it is 17,616,000. At the end of the century thus charted, in 1922, the Society for the Propagation of the Faith was relieved of its jurisdiction over the affairs of the Roman church in this country, it being thus officially declared that the United States was no longer a mission field. The charts show this change in standing by contrasting the \$2,527.20 given by the society for work in this country in 1822, and the \$130,800 given annually during the civil war period, with the \$1,203,000 which the church in America now gives to the society to support its work in other lands.

Mellish Holds Monogamy In Peril

Dr. J. Howard Mellish, rector of Holy Trinity Episcopal church, Brooklyn, N. Y., told members of the Woman's City club of that city recently that the principle of monogamy is in danger of falling before the assaults of modern experimenters. A bill now before the legislature of New York would discourage child marriages, which are said to be increasing in frequency, by requiring an order from a children's court or a surrogate before a

license could be issued to children under 16. Dr. Mellish, in supporting that bill, declared that the success of marriage depends largely on a recognition of the wife's right to keep her own personality, to live her own life, to express her own will. "Economic independence is an absolute necessity," he said. "Yesterday I asked an old lady long past 80 what her idea was of the basis of a happy marriage. Without an instant's hesitation she replied, 'An allowance.' Wives contribute a large part to the family budget, and for their protection I think every household check should bear two signatures. A sense of dependence does not make for a woman's self-respect."

Earthquake Increases Church Attendance

The Boston Evening Transcript reports that the earthquake felt in New England on the night of Feb. 28 greatly increased church attendance the next morning, March 1. In eight different cities, including Hartford and New Haven, inquiry discovered a noticeable increase in the number at church on the morning after the tremors. In Leicester, Mass., the

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Rev. Frederick B. Noyes took into his pulpit and read the sermon preached by his kinsman, Rev. Thomas Noyes, after the earthquake of 1817.

Community Church Will Celebrate Centenary

Community church, New York city, will celebrate a hundred years of history on March 15 and 16. The main addresses will be given by the present pastor, Dr. John Haynes Holmes, and Prof. Nathaniel Schmidt, of Cornell university. Other speakers at the exercises of the two days will include Dr. Samuel M. Crothers, Rabbi Stephen S. Wise, Dr. Minot Simons, Dr. William T. Crocker, Dr. Taraknath Das, James Weldon Johnson, Mrs. Claude U. Gilson, J. Burnet Nash, Dr. Harvey Dee Brown, and Rev. John Herman Randall. The church was organized in 1825 as the Second Congregational Unitarian church. In 1839 it changed its name to the Church of the Messiah. The present title was adopted in 1919.

Miss Royden Stirs Aberdeen

A recent five-day series of addresses by Miss Maude Royden in Aberdeen, Scotland, is reported to have brought new energy to the churches of that city. Crowds far beyond the capacity of the various churches in which she spoke tried to hear the famous minister of the Guildhouse, London. Sir George Adam Smith, Lady Adam Smith, Prof. A. F. Findlay, Principal D. S. Cairns, and the Anglican bishop of Aberdeen and Orkney, Dr. F. L. Deane, presided at Miss Royden's meetings.

Nestorian Patriarch to Visit America

Mar Ishai Shimun, patriarch of the Nestorian and Assyrian church, is to visit the United States next summer. The

Nestorian church is one of the most ancient of Christian organizations, monuments in China and elsewhere telling of a time, in the fifth century, when it was the most powerful church in the world. The membership of the church has been cut in half, however, by the Turkish atrocities of the last ten years, and the present patriarch is only a boy, 16 years of age, who succeeded his brother in office when that brother died in a refugee camp on the Persian frontier. The boy patriarch is now completing his education in England, where he is the guest of the archbishop of Canterbury.

Canadian Seamstress Supports Work on Two Continents

Missions still has its romance. In the tiny village of Nanton, about 100 miles from Calgary, in the province of Alberta, Canada, a seamstress, by giving up even some of the necessities of life, never spending a needless penny, and never taking a day's holiday, has saved \$450. This sum she has invested in foreign missions through the British and Foreign Bible society. Two hundred dollars has been used to distribute the gospel according to Mark in braille among the blind of Burma. The rest was used to take a translation of the same gospel, just completed by workers of the Swedish Evangelical National society, to 5000 natives of Somaliland, Africa. The Swedish society was without funds to publish and distribute the translation, which is the first part of the Bible to reach Somaliland.

Shun Marriage for Service, Is Plea

The committee on recruiting of the Protestant Episcopal church has just sent to the bishops of that church, and others dealing with the subject, recommendations for radical changes in the canons dealing with entrance into the ministry.

While a betterment in conditions is noted, it is felt that some of the most needy fields cannot yet be served because of a lack of unmarried clergy. "We believe that the church should appeal to young men in the ministry to deny themselves for a time the privilege of marriage," says the report. "There are fields whose living conditions are difficult for women and children; fields where the salary must be inadequate for married men, while yet there are present imperative calls for the ministry of the word and sacraments, and also there is good hope of laying foundations for self-supporting work in time. The church needs single men to make ventures for God at home and abroad." The committee also urges changes in the methods of making contacts between parishes seeking new ministers, and ministers seeking new parishes.

Unusual Series of Lenten Addresses

Dr. James C. Baker is delivering an unusual series of addresses on Sunday mornings during Lent at Trinity Methodist church, Urbana, Ill. This is one of the churches closely related to the University of Illinois. Dr. Baker is speaking on some of the great old words of the church, tying them up with modern poems that put new meaning into them. Thus, in speaking on revelation, he discussed "Revelation," by Markham; "Each in His Own Tongue," by Carruth; "Bibliolatres," by Lowell, and "The Living God," by Gilman. The other words treated are repentance, regeneration, renunciation, reconciliation, redemption and resurrection.

Bible Reading Passes Lower Ohio House

The house of representatives of the Ohio state legislature by a vote of 80 to 40 has passed the Buchanan bill, spon-

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sored by the Ku Klux Klan. The bill, if enacted, would require the reading of ten verses daily from the Bible in every school class, and the memorizing of the ten commandments by all pupils. It is not known what treatment the bill will receive in the Ohio senate, but the influence of the Klan is said to be much weaker in that body.

Intermountain Institute Again This Year

For the tenth year the home mission workers of Utah will hold their Intermountain institute this summer. Sessions will be conducted in Westminster college, Salt Lake City, and visitors from other states are invited to attend. Utah is declared by many to be the most unique and difficult mission field in the world.

Many Creeds; Many Towns Unite for Lent

A series of week-night community services is being held during Lent in Christ Episcopal church, Sparkill, N. Y. The Reformed and Methodist churches of Piermont, the Presbyterian churches of Palisades and Blauvelt, and the Reformed church of Tappan have united with Christ church in this series. The opening service was addressed by Dr. William P. Merrill, of the Brick Presbyterian church, New York city.

Pope Blesses Organist Who Served 47 Years

Catholics and non-Catholics of Greenville, S. C., recently united to mark the 47 years of service as organist of St. Mary's Roman Catholic church by Mrs. L. K. Clyde. Eight priests who had served the church at different times while Mrs. Clyde was organist were present, and the present pastor conveyed to her a special blessing signed by the pope, and accompanied by an autographed photograph of Pius XI.

Adds Dormitory to "Y" College

An anonymous donor has given the Chicago Y. M. C. A. college the \$250,000 needed for a new dormitory. Rooms will

be provided for 160 more students. There are 270 students in the college at present, all preparing for Y. M. C. A. secretaries and physical directorships.

Reformed Mormons to Enlarge Radio Service

The reorganized, or Josephite, Mormon church, which has been experimenting with the use of radio to spread its doctrines, has decided to go into broadcasting on a large scale. A 1,000-watt station will be erected soon in some middle western city, from which it is expected to be able to reach almost the entire country. Previous stations, of low power, have been conducted at Lamoni, Ia., and Independence, Mo. At the same time, the Paulist fathers, who are to conduct a radio station in New York for the propagation of Roman Catholic doctrine are conducting a general appeal for \$100,000 wherewith to erect the station projected. The Paulist station will be of 5,000 watts power, and will have no superiors and few equals in the country.

British Weekly Reaches 2000th Number

The British Weekly, most famous of all English religious journals, has just passed its two thousandth number. The present editor, Rev. J. M. E. Ross, marked the event with a special editorial, contrasting the present condition, both of the paper, and of the world to which it goes, with the conditions at the time the 1000th number was reached. At that time the weekly was still under the editorial control of its founder, Sir William Robertson Nicoll. Its correspondence was being conducted by the Rev. R. J. Campbell, and its Sunday school lessons were being written by Dr. Alexander Maclare.

Hampton-Tuskegee Receive Rockefeller Gift

Large gifts by John D. Rockefeller, Jr., are becoming of such common occurrence as to lose much of their news value. No gift recently made by Mr. Rockefeller, however, will be more generally applauded than the \$1,000,000 given to the endowment funds of Hampton and Tuskegee in-

stitutes. The two schools are unitedly seeking an endowment of \$5,000,000. The Rockefeller gift brings them within \$1,500,000 of the desired goal.

Spanish Protestants Move Toward Federation

An International Spanish Evangelization committee has been formed in London, consisting of representatives of the seventeen Protestant missions now carrying on work in Spain. These missions are projected from England, Scotland, Ireland, France, Holland, Germany, Sweden, Norway, Denmark, Switzerland and the United States. Through the new committee they hope to cooperate in support of the Federation of Evangelical Churches in Spain. In a country where evangelical work is so small, every move, however slight, toward an amalgamation



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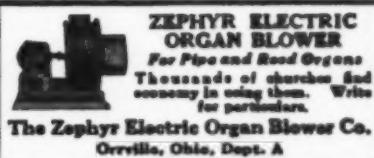
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of the Protestant forces, must be hailed with delight. It is said that churches of Presbyterian, Wesleyan, Anglican, Lutheran and American Methodist antecedents are included in the new body.

Church Publishing House Buys Brewery Plant

The Methodist Book Concern, one of the most famous American religious publishing houses, has purchased an old brewery plant at Dobbs Ferry, N. Y. The buildings will be razed, and on the site will be erected a great publishing plant. This will take the place of the plant now conducted in New York city. Executive offices of the concern will remain in New York.

Laymen's League to Hold First Conference

The first interdenominational conference of the recently organized Laymen's Church League will be held in Columbus, O., May 8-11. Several commissions are preparing reports of work to be undertaken in the churches by laymen, all of which will be discussed and acted on. About 1,000 delegates are expected to attend.

Presbyterian Church Thrives on Tithing Accounts

One bank in Grove City, Pa., is said to contain a hundred accounts of tithers in the Presbyterian church of that city. These accounts are drawn on for nothing but Christian benevolence. Last year this church spent \$15,000 for its own needs and gave \$32,000 to outside causes.

Stuart Holden Praises American Missionary Generosity

Dr. J. Stuart Holden, rector of St. Paul's church, London, and home director of the China Inland mission, in an address at the Moody Bible institute, Chicago, paid tribute to the generosity of Americans in supporting foreign missions. Out of a total of 28,000 foreign missionaries now at work under Protestant auspices, nearly 19,000 are Americans. Last year, of \$45,000,000 contributed to foreign missions, Dr. Holden said \$40,000,000 came from America. Dr. Holden emphasized the essential unity of the Christian church, and pointed out how impossible it is to live in the church without recognizing indebtedness to every section of the church.

Pastor Tries New Plan of Religious Education

Rev. G. B. Wilder, of the Congregational church, Humboldt, Iowa, is experimenting with a plan of religious education which, so far, works successfully. In place of the usual morning church school there is a junior church service in the morning, attended by all children from the third to the eighth grades. This is modelled closely after the adult service. Religious instruction for children of this age is given at 3 p. m. Pupils of high school age attend the regular morning church service, being pledged to do so, and meet again in the evening, when they receive religious instruction from the pastor. Primary and kindergarten departments, as well as the adult department of the church school, meet while the junior church is holding its service.

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